

Polygl.

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Polygl.
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Leech

WITNESS OF THE COURT

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BY LEWIS R. LERCH

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CALCUTTA

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1843.

EPITOME OF THE GRAMMARS

OF THE

Brahuiky, Balochky, & Panjabi Languages,

WITH

**VOCABULARIES OF THE BARAKY, PASHI, LAGHMANI,
CASHGARI, TEERHAI, AND DEER DIALECTS.**

BY LIEUT. R. LEECH,

BOMBAY ENGINEERS, ASSISTANT ON A MISSION TO KABUL.

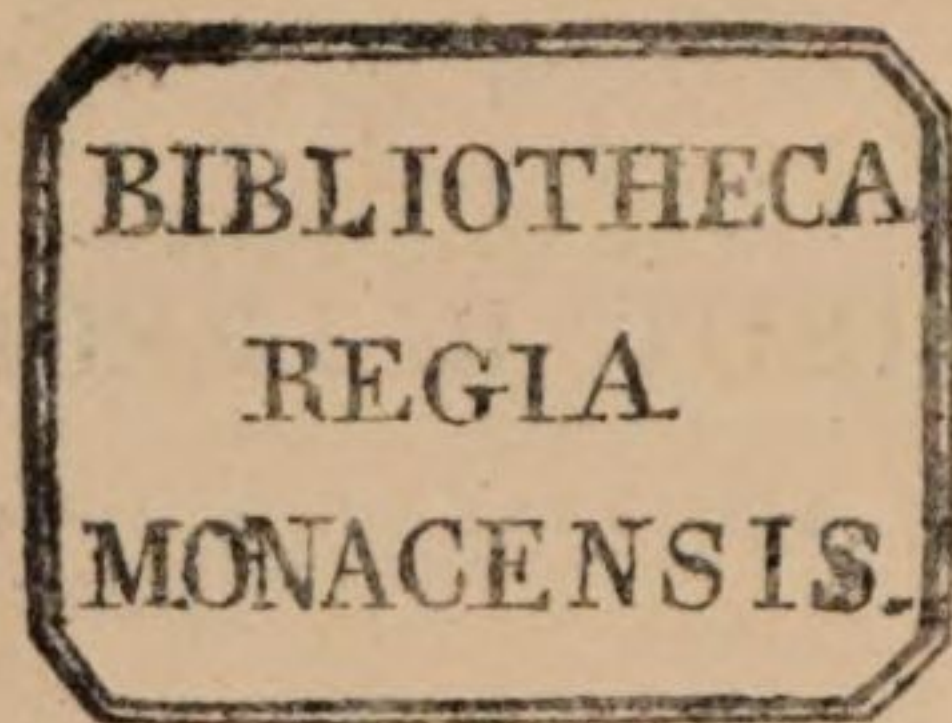
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Epitome of the Grammars of the Brahuiky, the Balochky and the Panjabi languages, with Vocabularies of the Baraky, the Pashi, the Laghmani, the Cashgari, the Teerhai, and the Deer dialects. By Lieut. R. LEECH, Bombay Engineers, Assistant on a Mission to Kábul.

GRAMMAR OF THE BRAHUIKY LANGUAGE.

This language is spoken throughout the Khànship of *Khalât*, the boundary line of which may be drawn through *Harrand*, *Shall*, *Kokak* and *Kech*, and the district called *Garamsel*; the hand-writing is Persian, as well as the letters of the alphabet, with the exception of a peculiar *l* something near the Devanágari *ल*, and a *t* pronounced with a strong emission of the breath from the roof of the mouth. The Brahuees say that their original country is *Halab* (*Aleppo*), and that a great number emigrated to *Balochistán*, about 20 generations ago, under a chief of the name of *Kambar*, from whom there arose the tribe called *Kambrànees*, now the first in consequence, and in which the Khànship is made hereditary.

Alphabet.

The system of Romanizing adopted is that now generally followed, formed on the Italian pronunciation of the vowels. Besides the Nágari consonant, the Brahuiky makes use of the Arabic *خ* and *غ*, and in using that character the *l* is sometimes pronounced like the last *n* in the French *non*, or the Sanskrit *anuswara*. The cerebrals are marked by a dot under them.

Gender.

There is no termination to express the gender in this language; but a separate word *narrangà* is prefixed for the masculine and *màdagghà* for the feminine, as *narrangà chuk*, a male bird, *màdagghà chuk*, a female bird, and these are only used in order more particularly to define the object, which is never at first mentioned but in the common gender.

Declension of Nouns.

As I consider the word case to mean state, I can no more allow the words "of a horse" to be the case or state of the word "horse," than I would consider one and twopence to be the case or state of a shilling. There is I think accordingly only one case in English, which is the original; and only two in Hindustání, *ghorà* the original or nominative, and *ghore* the inflected state prepared for the addition of the post positions.*

There is only one case for nouns in Brahuiky, which is the original or nominative as *hulí*, a horse.

A noun is joined to another to form one compound idea in the following ways.

* The author we think mixes up the notion of *grammatical case* with *inflection*. The *casus* or *accident* in which the noun or name of a thing may be placed quoad other things, as whether it be the agent, the instrument, the object, the possessor, or the deprived, may be as legitimately expressed by prepositions or postpositions as by inflections. We do not however feel at liberty to alter the text.—ED.

To denote possession *nà* is introduced between the two words, as *hulînà kurra*, a horse's colt.

To denote abstraction *àn* is introduced as *viatàn asit*, one from two, and *hulîàn ditar*, blood from the horse; *ustat duà*, wishes from the heart.

To denote donation, *ne* or *e* is added, as *dàde yete*, give to him.

To make a noun the instrument of a circumstance *ene* is added, as *zaghmene*, with a sword, from *zaghm*, a sword; *latene*, with a stick, from *lat*, a stick.

To make a noun the cause of a circumstance *àn* is added, as *tapàn* from a wound, the original case being *tap*, a wound.

To denote inclusion *tî* is added to the noun, as *Shartî*, in the city, from *shar*, a city; *jangatî kaskune*, died in battle, from *jang* battle.

Position is denoted by adding *at* to the noun, as *dà Kasarat duxare*, there is a thief on that road, from *kasar*, a road, speaking of a road as a whole, or by adding *ai* as *Kasarai pîrû araghase*, there is an old man on the road, in the limited sense.

To denote approach or direction *ài* is added to the noun, as *I' Haidrà-badai kawà*, I will go to Hyderabad.*

Superposition is denoted by the addition of *à*, as *hulî à*, on the horse; *katà tikhakh*, put on the bed.

Companionship is denoted by the addition of *to*, to the inflected case of the pronouns, as *neto bafar*, I will not go with thee, from *nî*, thou.

Number.

There are some words that remain the same in both numbers, and either the verb must point out to which they belong, or an adjective of quantity; for instance *hulî* is the Brahuiky for a horse, and horses can only be expressed by the addition of such a word as the adjective many, as "*baz hulî*," many horses; or by such a verb as, are neighing, *tawàr ker*, as, the horses are neighing, *hulî tawàr ker*; the horse is neighing, *hulî tawàr kek*.

But to conform to old established usage, and as the word *hulî* is said by some to have a plural, I subjoin the word, declined through all its cases.

	Singular.	Plural.
Nom.	hulî	hulîk.
Gen.	hulînà	hulîtà
Dat. & Acc.	hulîne	hulîte
Abl.	hulîàn	hulîtyàn

Declension of a Compound Noun.

Sharangà narîna... a good man.

	Singular.	Plural.
Nom.	sharangà narîna	sharangà narînaghàk
Gen.	sharangà narînanà	sharangà narînaghàtà
Dat. & Acc.	sharangà narînaie	sharangà narînaghâte
Abl.	sharangà narînaghàn	sharangà narînaghàtiyàn

* Whatever name may be given to them, the Brahuikî inflections are evidently nearer to the Sanskrit than those of most modern dialects; and this militates against the derivation of the tribe from Aleppo. Compare the following:—

	Sanskrit.	Brahuiki.
Nominative	S. ah P. àh	S. a P. á
Instrumentive	ena	ene
Objective	áya (ne for nouns in i)	ai (hulîne from hulî.)
Ablative	át (changeable to án, &c.)	án and át
Genitive	nah (for nouns in i)	ná as hulî, hulíná
Locative	e, i, or tah	at ti

The accusative or second case alone seems wanting, being supplied by the dative or, properly, objective case. The plural cannot so easily be traced unless we suppose *bh* to be changed to *t*.—ED.

Comparison.

There are no regular affixes for comparison, but the force of the degrees may be expressed in the following manner:—

Dà juwàn e that is good.
 Da juwànosite that is better.
 Dà kulàn juwànosite that is better than all.
 Dà edàn juwàn e. this is better than that.
 Dà kul meettyàn doulatmand e. He is richer than all the Meers.

Pronouns.

Of the first Personal Pronoun.

	<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>	I	I	nan	we
<i>Gen.</i>	Kanà	my	nanà	ours
<i>Dat.</i>	Kane	me	nane	us
<i>Abl.</i>	Kanyàn	from me	nanyàn	from us

Second Personal Pronoun.

	<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>	Ní	thou	num	ye
<i>Gen.</i>	Nà	thy	numà	yours
<i>Dat.</i>	Ne	thee	nume	you
<i>Abl.</i>	Nyàn	from thee	numyàn	from you

Third Personal Pronoun ; proximate-demonstrative verbal, dàd this, Sans. tat.

	<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>	Dà	this	dàfk	these
<i>Gen.</i>	Dànà	of this	dàfta	of these
<i>Dat.</i>	Dàde	to this	dàfte	to these
<i>Abl.</i>	Dadàn	from this	dàftyàn	from these

Third Personal Pronoun, remote, remote, od.

	<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>	Od or o	that	ofk	those
<i>Gen.</i>	Onà	of that	oftà	of those
<i>Dat.</i>	Ode	to that	ofte	to those
<i>Abl.</i>	Odàn	from that	oftynà	from those

Third Personal Pronoun, remote ed.

	<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>	E or ed	that	efk	those
<i>Gen.</i>	Enà	of that	eftà	of those
<i>Acc. & Dat.</i>	Ede	to that	efte	to those
<i>Abl.</i>	Edàn	from that	eftyàn	from those

Reciprocal Pronoun.

Tenat, self.

	<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>	Tenat	self		
<i>Gen.</i>	Tenà	of self	The same	
<i>Dat.</i>	Tene	to self		
<i>Abl.</i>	Tenyàn	from self		
	Tenpaten	among themselves, (àpas men.)		

Interrogatives to animate beings.

	<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>	Der	who		
<i>Gen.</i>	Dinnà	whose	the same.	
<i>Dat.</i>	Dere	whom	nî der us,	who art thou ?
<i>Abl.</i>	Deràn	from whom	num derrure,	who are you ?

To inanimate objects.

Singular.

Ant what
Arà of which

Relative Pronoun.

Arà whichever

Correlative Pronoun.

Hamo, that one or the same.

Ara ida ki juvàn, e kane hamo darkar e

Which thing soever is good, that I require.

Pronominal Adjectives.

Amro, what sort, as, *o amro bandagh ase*, what sort of man is that; *handunos i ut handunos ode*, as I am so is he; *nek rupaiye akhadr are*, how many rupees are about you; *akhadr ki nî tes namo khadr, i halev*, I will take as many as you will give; *dohko zebou zaif as khanat bazartî*, such a beautiful woman I saw in the bazar; *ki wah wahna zaif as asak handanos asak ki laland phiulî*, oh! such a woman, the image of a rose.

Days of the Week.

Jumà	Friday	Shishambe	Tuesday
Awal i hafta	Saturday	Char shambe	Wednesday
Yek shambe	Sunday	Panj shambe	Thursday
Du shambe	Monday		

Cardinal Numbers.

One	asit	Twenty	bîst
Two	irat	Twenty-one	bîst o yak
Three	musit	Twenty-two	bîst o do
Four	châr	Twenty-three	bîst o sai
Five	panj	Twenty-four	bîst o châr
Six	shash	Twenty-five	bîst o panj
Seven	haft	Twenty-six	bîst o shash
Eight	hasht	Twenty-seven	bîst o haft
Nine	nuh	Twenty-eight	bîst o hasht
Ten	dah	Twenty-nine	bîst o nuh
Eleven	yâzda	Thirty	see
Twelve	duâzda	Forty	chil
Thirteen	senzda	Fifty	panjâh
Fourteen	chânda	Sixty	shasht
Fifteen	pânzda	Seventy	haftâd
Sixteen	shouzda	Eighty	ashtâd
Seventeen	havda	Ninety	navad
Eighteen	hazda	Hundred	sad
Nineteen	nozda		

Ordinals.

Awal	first	Miskhâlî
Elo	second	Nem
Mustimiko	third	Shashai
Chârmîko	fourth	Panjpâ
Panjmîko	fifth	

Fractions.

a quarter rupee
half
three quarters
one and a quarter
(lit. five quarters.)

CONJUGATION OF THE VERB SUBSTANTIVE.

Present tense.

	<i>Singular.</i>			<i>Plural.</i>
1st person	I' asitut	I am alone	Nan asitun	We are one
2nd ,,	Nî asitus	Thou art alone	Num asiture	We are one
3rd ,,	Od asite	He is alone	Dâfk asitur	They are one

This is rather an example of the auxiliary verb, as it, signifying one.

Present tense of the verb substantive.

<i>Singular.</i>		<i>Plural.</i>	
I' aret	I am	Nan aren	We are
Nî ares	Thou art	Num areri	You are
Od are	He is	Dàfk arer	They are
<i>1st Imperfect.</i>			
I' asut	I was	Nan asun	We were
Nî asus	Thou wast	Num asure	You were
Od asak	He was	Dàfk asur	They were
<i>2nd Imperfect.</i>			
I' masasut	I was being	Nan masasun	We were being
Nî masasus	Thou wast being	Num masasure	You were being
Od masas	He was being	Dàfk masasú	They were being
<i>Perfect.</i>			
I' masunut	I had been	Nan masunun	We had been
Nî masunus	Thou hadst been	Num masunure	You had been
Od mas	He had been	Dàfk masunú	They had been
<i>Future tense present.</i>			
I' marev	I will now be	Nan maren	We will now be
Nî mares	Thou wilt now be	Num mareri	You will now be
Od marek	He will now be	Dàfk marer	They will now be
<i>Future tense literal.</i>			
I' marot	I will hereafter be	Nan maron	We will hereafter be
Nî maros	Thou wilt hereafter be	Num marode	You will hereafter be
Od maroi	He will hereafter be	Dàfk maror	They will hereafter be
<i>Imperative.</i>			
Nî mares	Be thou	Num marere	Be you
Od mare	Let him be	Dàfk maror	Let them be
<i>Subjunctive mood.</i>			
<i>Preceded by agar, if.</i>			
I' masut	If I might be	Nan masūn	If we might be
Nî masus	If thou mightest be	Num masude	If you might be
Od masuk	If he might be	Dàfk masur	If they might be

CONJUGATION OF THE VERB *To Ask.*

<i>Infinitive or verbal substantive, harrafinḡ.</i>			
I' harraffiva	I ask	Nan harrafon	We ask
Nî harraffisa	Thou askest	Num harrafore	You ask
Od harraffik	He asks	Dàfk harrafor	They ask
<i>1st Imperfect.</i>			
I' harraffenut	I asked	Nan harraffenun	We asked
Nî harraffenus	Thou askedst	Num harraffenure	You asked
Od harraffene	He asked	Dàfk harraffenur	They asked
<i>2nd Imperfect.</i>			
I' harraffeta	I was asking	Nan harraffena	We were asking
Nî harraffesa	Thou wast asking	Num harraffere	You were asking
Od harraffek	He was asking	Ofk harraffera	They were asking
<i>Perfect.</i>			
I' harrafesasut	I had asked	Nan harrafesasun	We had asked
Nî harrafesasus	Thou hadst asked	Num harrafesasure	You had asked
Od harrafesas	He had asked	Dàfk harrafesasú	They will ask

Future Tense.

I' harrafot	I will ask	Nan harrafenun	We will ask
Nî harrafos	Thou wilt ask	Num harrafonure	You will ask
Od harrafoi,	He will ask	Dâfk harrafenú	They will ask

Imperative.

Harraf	Ask thou	Harrafbo	Ask you
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Subjunctive.

Preceded by *agar*, if

I' harrafut	If I might ask	Nan harrafuna	We might ask
Nî harrafus	If thou mightest ask	Num harrafude	You might ask
Od harrafuk	If he might ask	Dâfk harrafur	They might ask

Compound Future.

I' harrafiv	I shall have asked	Nan harafina	We shall have asked
Nî harrafos	Thou shalt have asked	Num harrafere	You shall have asked
Od harrafoi	He shall have asked	Dâfk harrafenure	They shall have asked

ADVERBS.

Amú, to-day; *pagî*, to-morrow; *pâlme*, day after to-morrow; *kúde*, day after that; *kúdramàs*, day after that; *daro*, yesterday; *mulkhudú*, day before yesterday; *kúmulkhudú*, day before that; *kúdir mulkhudú*, day before that; *ewadaî*, formerly; *manjan*, midday; *dîgar* (*tire pare*) afternoon; *nem shaf*, midnight; *awal kopàs*, the first pahar; *irát mî kopàs*, the second pahar; *mustamî kopàs*, third pahar; *chârme kopàs*, fourth pahar.

Dàsà	now	Aráde	where	Chi wakt	when
Gudà	after	Khudk	on this side	Hand on	yes
Dàde	here	Aràkà	whence	A hà	no
Ede	there	Burzà	above	Mat	forsake
Peshan	out	shéf	below	Awal	at first
Fahtî	in	Jágai	instead	Zú	quickly
Mur	beyond	Harde	every day	Begá	in the evening
Harrànk	as far as	Iskà	as far as	Asi asi wakt,	sometimes
Madàna	late	Padà	again	Madà	slowly
Mustî	near	Aràngî	wherever	Hamengî	there
Châr mán	on all sides	Monî	opposite	Rásta páran	on the right side
kundî					
Chapá	on the left	Bas	enough	Ha mon	even so
páran	side				
Ham	also	Páráe	instead	Baghair	besides
Gudà	but	Pahnád	successively	Handoan	even so
		pahná-datî			
Mújibat	according to	Knear,		Baghar	without
Beera	merely	as kanek, near me			

Conjunctions.

Oo, and; lekin, but; ki, that; ede hi nak, go there; ede himp, do not go there; párak, speak; pàp, do not speak.

Interjections.

Ade, holla! *armán*, what a pity!

VOCABULARY.

Kasar	road	Mon	black
Huch	camel	Khîsun	red
Kuchak	a dog	Pîwn	white
Kharâs	an ox	Kharrun	blue
Beesh	an ass	Samo	bottle green
Pishî	a cat	Pûshkun	yellow
Iragh	bread	Hanen	sweet
Dîr	water	Kharen	sour
Tûfak	musket	Be	salt
Zaghm	sword	Turund	salt, adj.
Ispar	shield	Nyârî	breakfast
Kûs	coat	Basun	heat
Shalwâr	breeches	Sekhâ	shade
Kherî	waistband	Daspâk	handkerchief
Mochdî	shoes	Dey	sun
Top	hat	Istâr	star
Dû	hand	Nokh	new moon
Nath	foot	Tûbî	full moon
Khan	eye	Billa	bow
Bâmus	nose	Sum	arrow
Bâ	lip	Math	billy goat
Duvî	tongue	Urâ	house
Khaff	ear	Detik	east
Kâtumb	head	Sharo	good
Pîshkou	hair	Gando	bad
Rîsh	beard	Chuk	bird
Barot	mustachoes	Khakho	crow
Baj	back	Gunjishk	sparrow
Mon	face	Dandân	tooth
Kopa	shoulder	Or	finger
Suroch	elbow	Kat	a bedstead
Pun	knee	Daghâr	ground
Zîl	nail	Kont	carpet
Pid	belly	Moz	boot
Khad	bosom	Bedî	a boat
Pas	pudendum	Mash	mountain
Rotînk	entrails	Pât	stick
Kalakh	cheek	Khâkhar	fire
Mâr	son	Tanâb	rope
Masid	daughter	Bai	grass
Arwat	wife	Darakht	a tree
Eelum	brother	Alû	a fruit
Bâv	father	Zardâlû	a fruit
I'd	sister	Shaftâlû	a fruit
Lummâ	mother	Hinâr	a fruit
Tât	paternal aunt	Sûf	apple
Balla	father's mother	Tût	a mulberry
Illa	father's brother	Shahtût	ditto
Zâif	woman	Sinjit	a fruit
Khall	stone	Narghoonch	a fruit
Sandabe	table	Ispedar	a fruit
Kahar	angry	Kamân chol	pellit
Khwash	glad	A'hingar	ironsmith
Kharmâ	wolf	Zargar	goldsmith

<i>Khalegha</i>	chittà	Mollt	milk
Rastar	lion	Avdast	excrement
<i>Khasî</i>	butter	Qudh	clothes
<i>Kharesh</i>	ghee	Nuth	flour
<i>Ghala</i>	grain	Gwàzee	diversion
Pirish	cheenà	Much	fist
Shâl	cloak	Daskalla	glove
Bungà	a ring	Men	mud
Gwand	long	Murú	hare
Murghún	broad	Daghar	kid
Hurr	deep	Sor	lamb
Darich	door	<i>Khàd</i>	ram
Kapàs	cotton	Dragh	false
Kàs	blanket	Junúb	south
Drasam	goat's hair	Bingun	hunger
Sil	leather	Ràst	true
Taho	wind	Kutba	west
Kaskun	dead		

Ornaments of Women.

Dávanî	forehead ornament	Chandan hâr	large necklace
Jumuk	large gold ring	Daswànà	bracelet
Durr	large silver ring	Bâhînk	bangles
Phulo	nose ring	Pâdînk	anklets
Touk	necklace	Chalav	ring
Tawîz	charm	Khyâl	mole or beauty spot

Metals and Implements.

Mis	copper	Tâl	plate
Brinj	brass	Kudîna	hammer
Ahin	iron	Kadsân	wooden basin
Folâd	steel	Joghîn	mortar
Surf	lead	<i>Khal</i>	pestle.
Shorah	saltpetre	<i>Khat</i>	<i>Trees on the Mountains.</i>
Gokudt	sulphur	Apuds	Birudî
Pilpil	pepper	Qwan	Maqhumba
Pîl	elephant	Shîsâr	Peepal
<i>Kholîm</i>	wheat		Kasood
Sâ	jav		
Brinj	rice		
Sú	flesh		
Bedîr	stew		
Zâd chobah	haldee		
Khazm	a deer		
Khachal	a mule		
Kootakh	hindevâna		
Moochnak	tweezers		
Litik	sail		
Tâs	small round pan		

Trees.

Kotor	Bundî
Shâmpashtîr	Gidpit
Drîshe	Maimouk
Adchin	Mangulî
Bootav	

The grasses are

Katal	Kâshum
Aawe	Gorkâv
Pootâr	Gwasht

VERBS.

Hinak	go	Bathmarak	get up
Barak	come	<i>Khâchak</i>	sleep
Toollak	sit	Bashkabota	awake

Verbs transitive.

Kunakh	eat	Chattebo	lick
Dîr kunakh	drink	Gatalbo	bite
Jang karrak	quarrel	Gulam kar	suck
Tikh	place	Chatetabo	sow
Tor karak	weigh	Langár kabo	plough
Harf hin	take away	Khulíbo	fear
Khalbo	beat	Samá kes	guess
Harf bot	bear away	Zindma	live
Khalás karak	finish	Núsa	grind
Halltak	take	Kaha	die
Harribo	rip up	Halmak	run
Halbo hatbo	bring	Hagh	weep
Tawár kabo	call	Harrabit	throw away
Shuir khalt	sing	Iletakai	let go
Ilatî kai	send	Khalt	play (tune)
Hubbo	look	Makhebo	play (games)
Khafto	listen	Shukár kashe	whistle
Hîfy	learn	Jakha	cough
Phurka	fill	Hichán	sneeze
Mauzil mas	stay	Tufka	spit
Pirakh	break	Piltibo	shampoo
Harribo	tear	Thadbo	cut
Shola	pour out	Tolká halt	weigh
Ety	give	Hisáb kabo	count
Halmaka	flee	Makhebo	laugh
Dîrte khalt	wet	Ilebo	leave
Lill	wash	Kháribó	scratch
Swár mark	mount	Múshkbo	rub
Búz halbo	kiss	Redetabo	roll
Nathe murîf	kick	Rad kes	forget
Giri nety	tie	Shurú kar	begin
Gum kes	lose	Rashkh yety	distribute
Qáena mala	loosen	Padai yety	give back
Bareme hamp	load	Kwash mar	rejoice
Múgh	sew	Wedh kar	besiege
Hef	lift up	Wrush kar	assault
Tikhhta	put down	Arám kabo	stop
Shevma	stoop	Musun kar	upset
Dîr kar	melt	Tammá	fell down
Khalbo	kill	Bashmo	get up
Túgh bafak	recline	Burzá kar	open
Tálán kabo	spread	Tafbo	shut
Chatetabo	scatter	Refbo	deceive
Dîr chatetabo	sprinkle	Tondá kes	sell
Rasebo	arrive	Halbo	buy
Soqa kar	wrap	Chiring	wander
Kad khalbo	dig	Barám kar	marry
Kabr kabo	bury	Tholif	shave
Tár khalbo	swim	Rai kar, (rawána	dispatch
Neshtár khalbo	float	kar)	boil
Tubî khalbo	duck	Básibo	roast
Dhadbo	land	Sajjî kar	fry
Berîai swár ma bo	embark	Bis	

Phrases and Dialogues.

Greetings made in quick succession and together by both parties meeting.

<i>Khwai basus</i>	You are well come
<i>Dur khus</i>	Well and happy?
<i>Màk neduràkho</i>	Are your sons well?
<i>Eelumk, nedurà kho</i>	Your brothers are they?
<i>Kabîl nedurà khe</i>	Your family are well?
<i>Shahar nedurà khe</i>	Your city all well?
<i>Yâr hamràh nedurà khe</i>	Your friends and companions all well?
<i>Shar durà khus</i>	Are you well and happy?
<i>Durà khairatî hus</i>	The same
<i>Durà khajoadus</i>	Ditto
<i>Shukar kî basus</i>	Thank (God) you have come
<i>Shukar kî nanâ urâtî basus</i>	Thanks that you come to my house
<i>Ne Khudâ hes</i>	God has conducted you here
<i>Haidràwâdnâ kasar arâ kânî</i>	Which is the road to Hyderabad?
<i>Arâ bare barâne</i>	What is it 'barâbar' to?
<i>Kane nishân etabo</i>	Point it out to me
<i>E Haidràwâdâe kâwa</i>	I will go to Hyderabad
<i>O kâreme î hech kaparot</i>	I will not do such a thing
<i>Agar num pâre numâ khâtarân</i>	If you tell me, for your sake I will
<i>kareme kev</i>	do the thing
<i>Dâ shahartî nane kukud dût amoi</i>	Shall I get a fowl in that village?
<i>Dâ shaharnâ pin der e</i>	What is the name of that town
<i>Dâ shahartî sarkarnâ mâlyât</i>	In that city how much is the govern-
<i>akhadr, e</i>	ment share?
<i>Dâ shaharnâ mâlyât bîst panch</i>	The produce of that town is 2500
<i>hazârî sâlnâ nânô</i>	a-year
<i>Hî aut khom aseús</i>	What caste are you of?
<i>Ee bâz panth karînúť dan dangâer</i>	I have made a long march and am
<i>nút</i>	tired
<i>Hulîyâ swâr masut dam datwat</i>	I was on horseback and am not tired
<i>Ne mârare</i>	Have you a son?
<i>Ne masadare</i>	Have you a daughter?
<i>Bâz salamarek paidâ masunî</i>	Has she been born many years?
<i>Duazda sâlnai paidâ masunî</i>	She was born twelve years ago
<i>Mîranâ bâz lashkar are</i>	Is the army of the Ameers great?
<i>Dâ hulîná bàhâ akhase</i>	What is the price of this horse?
<i>Eelum panj sadat soudâ karenut tenâ</i>	Brother, I have sold the horse for
<i>hulî e</i>	five hundred
<i>Jwân karenus ki sonda karenus baz</i>	You have done well in selling it, it is
<i>masunî</i>	a large sum
<i>Hulîâ chist kar swâr marak</i>	Mount quickly
<i>Sai mares kasarât duz bâz are phulor</i>	Take care, there are many thieves in
<i>ne</i>	the road, they will rob you
<i>Dâ kasarât dún are ee đîr kimîf</i>	Are there wells in that road that I
	may drink water?
<i>Barîsa ki kân</i>	Are you going or how?
<i>Bafar neto</i>	I will not go with you
<i>Barîva ee tune</i>	I will go with you
<i>Kane ruskhât yeti kâv</i>	Give me leave I will go
<i>Rupîná ber bâz tîsa</i>	Many bers for a rupee
<i>Khivâja tâbare</i>	It is enough
<i>Bâz tyesa dà bertyânî</i>	What's the price of these bers?
<i>Panj sark tev</i>	I will give five sarks

I'lum aîdane mubàrak mare îman	Brother, a pleasant eed to you, may
salamat mare or huje	you be happy
Nà, àîd mubàrak mare	And a happy eed to you
Dàde dah rupe, î yete	Give him ten rupees
Asi monu paisas ti farata	I will not give a monu
Antai tifes ata magari uà bàvnà málàn	Why wont you give, will it be out of
idà as kaik	your father's property, that you
	refuse to give?
Obandagh narà hinà	That man ran away
Obandagh jangtî kaskune	That man was killed in a battle
Dàde ainú mîr benifene khalat	To-day the Meer presented him with
	a dress of honor
I' Hydrabàde khanànút	I have seen Hyderabàd
I' Hydrabàde khautanut	I have not seen Hyderabàd
Khàlt halkunî pidatî kanà	I have a stomach-ache
Ainú basunî	To-day is hot
Ainú yakhî	To-day is cold
Ghalaghkà púskunú	This food is fresh
Ahà púskun afas	No it is not fresh
Dà ghalayhàk wadern à o	This food is of many days
Ahà bakhtàwar irà túe dà ghalaghàk	No, I reaped it two months ago you
harfenut bakhtàwar	bakhtàwar
Dà id à ase khîsunú	This article is of gold
I'lum arà jàganà khîsun ase	Brother of what country is the gold?
Mekurànà khîsun ase, yà Candàrnà	Is it Mekran gold, or is it of Canda-
ite	har?
I'lum eta Khudà chou oe arete jwàn	Brother, God knows that but it is
osit	good
Dà rupainà gidà ase	This is a silver article
Kâtume pàlif bo sholbo	Wash and shave my head
Kanà bûte jod karene sàhel	The gentleman has drawn my picture
Nabisht kabo dà kaghazàte	Write on this paper
Gudàte sil	Wash the clothes
Pîun katà	Bleach them
Shahartî rasengà khairat	I arrived safe at the village
Peshan hina gum marak	Get out, do away with yourself, fellow
Bràhuînà hîte hich tiprà	I don't understand a word of Bra-
	huiky
Rupeie halltak	Take the money
Sogou karak	Hold fast
Tehanto (pàn sàñ) sikhakh	Keep them to yourself
Hulîàn shef mar	Get down from the horse
Bîshhai swàr marak hulî reshe	Get on a donkey, the horse has a raw
Khulîsa kaneyàn churokne kàr	You fear me so, that you have wet
	yourself
Daryàv kharàb masune, dîr ta kutàne	The river is spoilt, the water has
machit masune	gone out, it has become shallow
Dà nà saile karak	Look at the fun
Kane kàrem ure man sail kapana	I am busy, I can't look
I' khwàrî bàz khanànút	I have seen great trouble
Chiràghe lagaf	Light the candle
Chiràghe kasif	Put the candle out
Daryàv wahesa hinak mulkàte àbàd	River! flow on and make the coun-
karak gharîbàtà ofk khusk marer	try fertile that the poor may be
	happy

Bàz sàl zind mares
Mathusalam hasht sad sàl zindmas
qudà kask
Pir dase î pàlasut
Gudàtî kanà helbo de, ai
I' Hydrabàdte iràtù masunut
Iràtù Hydrabàd tî aut karînus

Brahuinà bolî harfet dàsà Brahuî
masut
Dà shaharte jwàno gudh paidà maroi

I' kodî as viat halev
Dev *kh*oràsanài khàrîd kanin kî
Tù asikà hukmat Khudànà nà nak
dùk jod maror
Ainù khed karenene
Dà tùtak iratù àngud bisir
I' Sehwaniskà kàv pîranà zyàratàe
bedinà mehnat *akh*adr,e

O hîte î bingasut
Dà pulle gand kashe
Od ichànà
Sàheb kane kula kalkune
Pùshad karene
Kukudàtine jhale nanà *gh*alaghàte
kungo
Irà rupei kaneàn *kh*wàyà
Roma *gh*àtine shola balun basunù

A Brahuiky Song.

Gorî marev o màrù o lâl

Netù barev o chunakà jawàn

Pàs bafes o marù o lâl
Tes tifes o chunakà warnà
Bàmbà,e salîp o gul i lâlâh
Ràndî *kh*ano i,ne o chunakà warnà
Tenà karo i,ne o gul i sùsan.

2nd.

Oh zabù nane dîr yety
Nà dik hanenù nane dîr yety
Godî gidàna nane dîr yety

Nàdik phudenù nane dîr yety

May you live many years
Mathusalem lived for 800 years, then
died
The rain has fallen I have got wet
Put my clothes in the sun
I was two months in Hydrabàd
What did you do for two months at
Hydrabàd

I have learnt the Brahuiky language
and now I am a Brahuî
Is there any good cloth produced in
that village?

I will take a score
I take them to Khoràsàn to sell
In a month by the blessing of God
your hands and feet will be well
To-day you are perspiring
That mulberry will ripen in two months
I will go to Sehwan to pay my devo-
tions to Peer, what is the hire of
a boat?

I have heard that circumstance
Smell that flower
He sneezed
Sir, I have a cold
My nose is running
Catch that bird, it has eaten all my
grain
He asked me for two rupees
Cut your hair, it has grown long

Translation.

He.

I will move as a censer round thee,
my precious little ruby!

She.

I will come with thee, oh fair and
loved youth!

He.

You say yes, but perhaps you won't
come, my precious little ruby;
Now you will give, now you won't
give, oh beautiful young maid.
Don't stand on the terrace, my bright
tulip,
The old bawd will see you, oh beau-
tiful young maid!
She will make you hers, O lovely lily!

2nd.

Oh zabu! give me a little water,
Water from those hands must be sweet;
Give me a little water, O mistress of
(thy slave's) house, give me a
little water,
Water from those hands must be cool,
Give me a little water

Story in Brahuiky.

Châr bandagh hinârhamrà mâsu ; asisargar, asitrâkân, asi darzi, asi fakîr : dà ka gidà darer hinâr hukmat *Khudànà* hinâr sahrà setî hinârmuhîbo *khofanà* jâga setî, shâm tamâtâ. Hesur pât dîr *Khâ-khare* lagafer iragh biser kungor tûsûr maslat karer tenpaten salâ kaning juwâne dâde pâspanî *khabardârî* kaning juwâne kul pàrer juwân toukal *Khudànà* awal ko wâr dinâi trâkan pàre kanai pàrer juwân îlunk awal ko wâr nâ,e tûlltak nan harmusit *khâchina* zangar pàre nâ wâr pûrav mas kane bashkes pàre juwân nimkhâchbo, trâkân damastûs tugh halit Dânge henge hurâ hamode bundas tamâsas dûshâghâ teshei hawâlamas zâif as jod kâre handâ pâtân onâ wâr purav mas o *khâchâ* baskare zargare zargar bashmas tûs madânai mone hadsâ ade zaif ase dâde *tikhoke* durust kare dâkanâ hamrà-nâ kâreme kashâ tenâ tûre kashâ zaranâ tukaras tamâ kârem kaning te saat jod kare touk phulo das-wâna bânhi pâdînk shâghâ zaife wasat juwân mas o *khâchâ* bashkare darzî,e darzî damas tûs mone hadsâ zâife *khanâpâtûâ* butaskhanâ saat zewar tû kashâ tenâ tûre tamâ gudh moghangatî kûs gudh paijâmâ kul gidâ e ta bar hâl kare odkhâchâ bashkare fakhîre. Fakhîr bashmas tûsmone hadsâ zaife *khanâ* pàre yâ khudâwandâ dà amro jûwânô zaif ase walî armân ki pâtase du,â kare khudâ yâ tenâ khudâ inâ barkatat dà zaife sâ yetî onâdawâ àmî mas zaife sah tamâ roshan mas hamràkt bashmasû harkas pàre zaif kanai trâkân pàre zaif ka nâ,e î, trà-shânut zargar pàre zâif kanai sah-tâk kanou darzî pàre nî pîkungonus zaif kanai gudâ kanou jâ nâ,ita fakhîr pare zâif kanai î duâ kare-

Four men set out in company, one a carpenter, one a goldsmith, one a tailor, and one a fakeer; they took with them some things and started. By the order of God they arrived at a desert place, a place of great fear. Evening set in, they brought firewood, they put water on the fire, they cooked food, eat it, and as they were sitting had a consultation among themselves and agreed, that it was a good thing to adopt some plan, and that it was a good thing there to set a watch and be on their guard. They all said well, by God's permission whose shall be the first watch. The carpenter said mine. They all replied, Well, brother, your's is the first watch, be seated, we three will go to sleep; the goldsmith said, when your watch is finished, awake me; he said well, do you go to sleep. The carpenter is awake and seated, reclines his head, looks here and there, a log is lying by, he takes it into hand and begins to carve it. In fact he made a woman out of it, his watch was finished, and he went to sleep, having awoke the goldsmith. The goldsmith awoke and seated himself, and slowly turning round his head, exclaims holla, here is a woman placed here, I conjecture this is the work of my companion: he took out his workbag and a piece of gold, and began to work; he made such ornaments, as necklace, earrings, bracelets, bangles, anklets and put them on the figure which looked very well, he then went to sleep having awoke the tailor. The tailor awakes, is seated and turning his head, saw the woman, saw that it was a wooden statue covered with jewels, he took out his working bag and stitched the following articles of dress: a petticoat, a veil, a pair of drawers, all which being completed he went to sleep having awoke the fakeer. The fakeer awakes, seats himself, turns his head, and sees the woman, and says Oh! God; what a beautiful woman this is, what a pity she is

nut kanà duwàe *khudà* kabùl karere gudà zaife sahtamáne harchàr *khalko* kutàr jang karer harchàr duye *sakht* karer zaif watî asit tàpàre *khawokàn* kasar seai tùlin Musalmàn as bare nanà sharà eke pàrer juwàn *Khawokàn* Rai masur basù kasarai warnàs barek warnai *khanàr* tawàr karer *khudà* pinat salî nanà sharai kar warnà salîs pàre babo kul hinàr gap karer warnà pàre zaif aràde zaifnà dùty halko warnai nishàn tisù warnà zaife *khanà* tawàr kare shukar ke nume *khudà* hes da kanà arwate dà *khadar* sàle hinàne kanà màras zaifto masune zaif rasengà màre kanà etbo dà hairàn masú jang karer pàrer *khawokàn* kotwàlai sharnà nanà sharai ke pàrer juwan rai mabokàn kotwàlai pad shànà nanà sharai ke hinàr kotwàle *khanàr* pàrer kotwàl nanà dàharx panjnà sharai karak pàre pàbo kul gap karer pàre zaif aràde pàrer dàde kotwàl zaife *khanà* pàre numà awate hanangira kuchakàk kuste yank dà kanà îlumnà arwate hinàk filàn pîranà ziyàrat kanà îlume kasifenure zaif rasengà îlumnà *khone* yetbo dàkul hairàn masù kotwàl dàft *khalk* pàre moh-tamibo kustizauk devanume pàdshàghàe numà pidà te harre dàft mohshàghàdare pàdshà is kotwàl arz kare sàheb kurbàn marev kanà îlum hinàk pîrnà ziyàrat-àe dà shakhs-àk kanà îlume kasafenù zaife derenù ainù tusasut bàzàratî dà lashkare *khanàt* basu kane,ai nanà sharai Kazak zaife *khanà* durust karet da kànai îlumnà arwate he sunut tà sharàghai sàheb dàftà pide harre pàpshà pàre zaif aràde zaife nishàntisù pàdshà zaife *khanà* pàre kuste zank *khuram*, sàkhàk date kanà chokarî, e kilît zùre dà *khadr* jàwà hir darene kanà niàle etabo dàkul hairàn ma-

of wood; I pray thee, Oh God, in the power of thy Godhead that you will put life into this woman. His prayer was accepted, and life was given to the woman. It became light and the fellow-travellers awoke. Every one said the woman is mine. The carpenter said the woman is mine, I carved her. The goldsmith said the woman is mine, those are my jewels. The tailor said, you dirty-mouthed rascal the woman is mine, the clothes belong absolutely to me. The fakeer said the woman is mine, I prayed to God, and God, heard my prayers and gave life to the woman. They all four began to fight and to lay hands on the woman. One of them said, let us go and sit on the highway, some Mussalman may come, he will decide our quarrel; they said well, let us go. They started and seated themselves on the road, a young man was coming along, they saw him, and called out for God's sake, stop and settle our dispute. The young man stopped and told them to say on; they all went and made nothing but noise. He said, where is the woman. They touched the woman with their hands and pointed her out to the young man who saw the woman, and exclaimed, thank God that he has brought you; this is my wife, many years ago she went away and my son was with my wife, she has arrived now, where is my son. They all were astounded, and began to quarrel. Then said they, let us go to the Kotwàl of the city, he will do us justice. They said well, let us go, the Kotwàl of the city will do us justice. They went and saw the Kotwàl, and said, pray Kotwàl do us five men justice. He said say on, they did nothing but make a noise, he said, where is the woman—they said here. The Kotwàl saw the woman, and said, you dog cuckolds, this is my brother's wife. They went to the shrine of a certain saint; you have killed my brother, the woman has arrived, now bring my brother's corpse. They were all confounded, the Kotwàl beat them all, and said, go on you

sù pàre dabo kulanà pide harrabo
eftà pidàte haràr zaife baràm kare
pàdshà.

rascals, I will take you before the king, and rip up your bellies. They all went on before: the Kotwàl thus supplicated the king: Sire, I will now sacrifice myself; my brother went to make offerings at the shrine of a certain saint; these people have killed my brother and taken his wife. To-day I was sitting in the bazar and saw this mob, who came before me to decide their dispute. I saw the woman and recognized her as my brother's wife; I have brought them before your majesty, now rip up all their bellies. The king asked where is the woman. They pointed her out, and when the king saw her, he said, you impudent scoundrels, this is my slave girl, the keeper of my keys. She has taken away an immense quantity of jewels, now deliver up my property. They were all confounded. He said, take them away, and rip up all their bellies. They were ripped up; the king took the woman to wife.

2nd.

Asas araghas pàdshà î, u shar setî
hukmat *khudànà* ode màras mas-
màrnàtenà pinekare Mullà Man-
sur, màrta haft sàl mas bàwalu-
mata kasko o hinà kazinà muzùr
mas hulînà baidiranà hukmat khu-
dànà aside Kàzî odai *ghu* samas
ode *khalk* màr odàn peshanmas
Kazî pàre peshan mafa bînàn kàos
màr pàre e be akul *khudà* razàke
meharbànî aute onapàs î nàmuzùr
hich mafara màr peshan mas sha-
haràn dare hinà kasarase, at toukal,
e *khudànà* kare hinà gidà dare
hinà kasarai pîrùarag hase *Khanà*
pàre I'nà hamrot pîrangà pàre bar
îlum kanà *khante*, ai bakikàn hi-
nàr pîrangànà shahartî pîrangà od
tenà mehmman kare pîrangà ara-
ghe masidas asak masidas zebou
ast nanke gidarengà detamà, ma-
sîdnà rùh màrto, lagà bàwai tenà
pàre kane handàto baràm yete
agar tifesa î tene kasifeva bàwat
hairan mas bàbà nî hosh karak

There was a man in the city of the royal residence, who by the decree of God had a son, whom he named Mullà Mansur. The boy was seven years of age when his father and mother died; he went and engaged himself to serve the Kàzî as horsekeeper. By the decree of God one day the Kàzî got angry and beat him, the boy left the house; the Kàzî said, my boy don't go out, you will die of hunger. The boy said, oh fool, God is kind and merciful, don't say so, I will not do you a single service. The boy went out of the city and took what he had with him to the road. By the permission of God he went along with what he had. He saw an old man on the road, and asked, may I come with you, the old man said, come my dear by my eyes, let us go. They went to the city of the old man, who himself entertained the boy. The old man had a daughter who was very beautiful, the night passed away and it became day. The girl's heart became fixed on the boy, she said to

khàna wàda marak pàre toube nouzbilla kanà aregh areham handàd afak ham haudad bàwat bew-asma^s pena farzand alavta tenà ustatî pàre toukal *khudàna* dasha-rànà hîtase hak nikànà daftà baràme kare dàde man wakht gida-rengá aside warnà pàre tenà arwate dà sà kàn tenà mulkai pàre rai makàn rai masù basu tenà shartî àlumat kul sha, arat bingasu Mullà Mansùrnà zabro arwatase kazî bandaghe rai kare Mullà Mansùrnà arwatæ kanto yârî karak Kazîna hîte Mullà Mansùr tenà arwato karesas don kane *khalkune* kazî zaifa pàre *khantiyat* kazî, e salam kes pàbegai barak kanà *khantiyai* kazî nã bandagh hinà pàdshà sifate bingas zaifnà bandaghe tenà rai kare pàdshà zaifaghæ kanto yârî karak bandagh hinà zaife pàdshà-nà salâmî this zaif pàre mubàrak mare pàdshæ salâm kîs adz bandagî pàt nànak kanà *khank* begai bares zaif ruskhat kare hinà pàdshæ pàre sàheb begai kàreme nà karemut bilkul kàs pàdshà *khush* mas wazîr sifate binga sas zaifnà tenà chokarî, e rai kare zaif ghæ kanto yârî karak chokarî hinà pàre zaife zaif pàre mubàrak mare wazîr nà nak kanà *khauk* begai bares zaif ruskhat kare rai mas hinà wazîre pàre sàhebne mubàrak mare kàreme nà karenut bilkul kàs begae wazîr *khush* mas wakîl bingasas sifate zaifnà wakîl tenà chokarî, e rai kare, zaif ghæ kanto yàre karak chokarî hinà pàre zaif pàre mubàrak mare kanà *khantiai* pà begai bares chokarî hinà wakîle mubàrak bàdî this sàheb kàreme nà karenut begai kàs wakîl *khush* mas zaifa tenà areghe pàre dà hîtate kule pàre arit pàre nà akhtyàre amake sujyegne hamon karak pàre hurkanà tamàshe begai nî bàna, e *khach*

her father, give me in marriage to him, if you will not, I will kill myself. Her father was astounded, and said, my dear, consider yourself, behave as a modest girl. She said, Toube Nouzbilla, this shall be my husband, he or no one. The father was at his wits' end for she was his only child. He said in his own mind, by the permission of God, it is written in the book of law make proper marriage. He then married the two. Some time had past away; one day the man said to his wife, let us go to my country. She answered, well let us set out, they set out and came to his city. The whole people of the village heard that Mullà Mansur has got a pretty wife, the Kàzî started his slave off to Mullà Mansur's wife (saying) "make my acquaintance" (the whole story of the Kàzî Mullà Mansur had before told to his wife how the Kàzî beat him): she said by my eyes give the Kàzî my salam and tell him to come this evening: the Kàzî's slave went away. The king had heard the woman's praises, and dispatched his slave to her, to ask "make my acquaintance:" the slave went and gave the king's salam; the woman said long may he live, give the king my salam and obedience; tell him I have his feet on my eyes and tell him to come in the evening. She dispatched the man who went to the king and said, Sire, this evening I have done the thing, you shall positively go. The king was delighted. The Wazîr had heard the praises of the woman and dispatched his slave girl to her to ask "make my friendship;" the girl went and gave the message: she replied, may he live long; his feet are on my eyes; come this evening. The woman dispatched the girl, who went to the Wazîr and said exaltation to you Sir, I have performed the business, you may certainly go this evening. The Wazîr was delighted. The Wakîl had heard the woman's praises and sent his slave girl to say "make friendship with me;" the

sail karak hukmat *khudànà* shàm tamà arit hinà bànà, e *khàchà* zaifa hes loias bet kare dîr shàghà tah-tîta bàet halk Kàzî fâsh kare salàm this zaifa wàlaik kare pàre ba *khairat* kàzî sàheb ne Khudà hatare ba tùlltak kàzî tûs sad rupaie kashà tenà daspàkàn tis zaife, zaif rupai, te dakà tawàr mas pàdshànà kàzî hairan mas zaif pàre kàzî *khairat* kàzî pàre pàdshà bas pàre *khàtar* jamà kar dà gude ben enas *khala* tùllt mach *ghal* nusakh pàdshà bare kai gudà nàwàre kàzî hinà nus~~kh~~alai tûs pàdshà fâsh kare salàm alaik zaif pàre walai-kum salàm, bakave Khudà hatre kane bashkes pàdshà pàre parwà afak das pàkàn tenà irà hazàr rupai malàr zaifnà monaghàn tikhà zaif rupaiîte dakà pàdshà pàre kàn *khàchin* aish ashtrat ken zaif pàre sàheb dà *khadr* brinj bet karenut sàheb bà *khoas* noshjàn ke nana se balo pàdshà pàre juwàn tawàr mas wazîrnà pàdshà pàre wazîr bas pàre sàheb I'kàv peshan hurev odere zaif peshan mas wazîre *kha*-nà pare bak~~h~~airat wazîr sàheb wazîr pàre yàr kharkàn uràghàe pare pàdshà tûsne uratî pàre ant-salà, e pàre *khàtir* jamà kar ne deva uratî wazîr pàre amaridaros zaif pàre sabr karak î uràte kàv barev zaif hinà gwàlas harafî pesh-an hes wazîre pàre datî peha wazîr hinà pheà onà bàe chikà tafe gwàlai gires dare uratî pàdshà pàre o antase zaif pàre dà *ghalou* machy mas tawàr mas wakîlnà pàdshà pàre wakîl bas zaif pàre sabr karak kàv huriwata dere. Zaif peshan mas wakîle *khanà* salàm this ba-*khairat* yàr jànî wakîl pàre *kharkàn* uratî pàre bak~~h~~tàwar pàdshà basune uratî tûsane pàre ant sala, e, zaif pàre *khàtar* jamà kar nà kàrame kev dàdoe halltak tenà pundûtine karah e dagînà kerghàn

girl went and delivered the message. The woman said may he be exalted, by my eyes tell him to come this evening. The girl went away and said, may you be exalted, Sir, I have done your business; you may go in the evening. The Wakîl was delighted. The wife told the whole of this to her husband, who said you are your own mistress in the affair, do what you think proper. She said, look at my sport, in the evening do you go, and lie down on the terrace and look on, by the order of God, evening set in, the husband went and lied down on the terrace. The woman brought in a pitcher, filled it with water, and covered it. The Kàzî approaches and says salam, the woman replies walaik, are you well, Kàzî Sàheb. God has brought you here, be seated. The Kàzî sits down, and takes out a hundred rupees from his handkerchief and gives to the woman. The woman ties them up. Noise was heard of the king approaching. The Kàzî was astounded: she said, well Kàzî, are you well. The Kàzî said, the king has come; she said never mind, cover yourself with this veil, sit down at this handmill, and grind a little grain; when the king goes, the next will be your turn. The Kàzî goes and seats himself at the handmill. The king approaches and says, salam alaik, the woman replies, walaikum salam. God has brought you, and given you to me; the king says never mind. He takes out two thousand rupees from his handkerchief and put them before the woman, she secures the money. The king said now let us go and recline and amuse ourselves; she said, Sir, I have prepared a little rice be pleased to eat, it will refresh you, the night is not far advanced. The king said very well. There was a noise of the Wazîr's approach, the king said the Wazîr is come; she said Sir, I will go out and see him, the woman went out and saw the Wazîr and said, are you well Wazîr Saheb. The Wazîr said, my love let us go into the house;

chàr pàdah marak pàron dagîna
 gosàlai zaif darwàze tafe kulf kare
 hinà bànai khàchà tenà arigh to
 pàdshà malàs mas tawàr kare
 chokrî kane dîr yetî kâzî batir jald
 kare khalk khàlas chokariyân kâzî
 mone hadsà pàre kâzî sàheb us
 pàre, ho, o pàre bashmarak kâzî
 bashmas bas khà khàrai tùs pàre
 pàdshà sàheb aut khabar e pare
 khabar handàde khanisa nà chaj
 ghaloghà kne amaro, zaife bânàn
 shef mas araghe tenà hes uràte
 pehàr pàdshà, e salàm thisù dàna
 afale o kazîna ne afàle, e wazîr nà
 ne afàle, e wakîlnàne afàl e pàdshà
 pàre wazîr aràde wakîl aràde, zaif
 pàre, bashmarak nishàn tevne pàd-
 shà bashmas zaif pare givàlanà
 bàe malabo wazîre kashàr pàdshà
 pàre wazîr haifene wazîr pàre nà
 afàl jùwàn, e kanà gand, e zaif pàre
 khar wokàn peshan, kul peshan
 masù hinàr dagîna rahàe pàdshà
 pàre wakîl aràde zaif pàre sàheb
 dade do pundùtî eta pàdshà pàre
 kanà luma, os idûs kane salàme
 kul tenà id karera ta harkas tenà
 uragh, àe hinàr. Dà basu tenà uràti
 khàchàr hukmat khudànà chand
 wakht ginarengà Mullà Mansûre
 màras mas marta haftsàl mas darer
 túlli ferta khwanangà, e kâzî his
 aside mas zaif mære tenà pàre àkh
 undene salàm kes mâr hinà ede
 pàre àkhun sàheb lumkanà ne
 salàm karek kái pàre lumna ne
 nutàk kutànù mâr pàre sàheb ti-
 para kâzî tenà ustàtî thakà khwash
 mas kâzî tenà chokarî, e rai kare
 zaifaghà, e chokarî hinà salàme this
 zaif pàre begai beres bilkul chokarî
 hadsengà bas kâzî, e pare kâzî
 khwash mas zaif tenà araghe pàre
 begai safilatî khàchak chidingas
 dùty tenà karak arà wakhtai Kâzî
 bas chidinge chandefis arakht pàre
 jwan shàm tàrà kâzî bas sad
 rupai this pàre bashkàn khàchin

she said, the king is sitting in the
 house: he asks, what is our plan,
 she said, let your mind be at rest, I
 will take you in doors. The Wazîr
 said take me quickly. The woman
 said, wait, I will go into the house,
 and come again: she went and
 brought out a basket, she says to the
 Wazîr, get into this, the Wazîr gets
 in, she closes the mouth and drags
 him into the house. The king says,
 what is that, she says, it is some
 grain: a noise took place of the
 Wakîl's approach. The king said the
 Wakîl is come, the woman said stop,
 I will go out and see who it is: the
 woman went out and saw the Wakîl
 and made him a salam, are you quite
 well my love? The Wakîl said let us
 go into the house; she said you
 wretch, the king is there seated in
 the house: he said what is our plan;
 the woman said let your mind be at
 rest, I will do your business, make
 yourself a tail with this spoon and
 go on all fours, in the cowhouse,
 they will take you for a calf. The
 woman shut the door and locked it,
 she went upon the terrace and lied
 down with her husband. The king
 became thirsty and called out, here
 girl give me some water, the Kâzî
 grinds faster than ever. "Here,
 you girl, I'll throw a stone at you."
 The Kâzî turned round his head.
 The king said, are you the Kâzî.
 He said, yes: he said, sit up. The
 Kâzî gets up and comes and sits
 near the fire, and then asks, pray
 sire, what is the news: he said this
 is the news that you see, let me see
 what grain you were grinding: the
 woman comes down from the terrace
 with her husband, they both saluted
 the king, and said, this is your
 plight, your majesty, this is this
 Kâzî's plight, this is the Wakîl's,
 this is the Wazîr's. The king said,
 where is the Wazîr, and where is the
 Wakîl: the woman said be seated,
 I will shew you: the king sits down,
 the woman said, open the mouth of
 the basket: they took out the Wazîr.
 The king said. Wazîr, how are you;
 the Wazîr said your majesty's con-

chidingnà tawàr mas kàzî hàiràn
 mas zaif pàre kanà aregh bas kanà
 mon mohn mas kàzî pàre kash e
 gudàtine sundukh tî khàch kàzî
 khàchà arikht bas uràtî tùs sun-
 dukhe kulf karer khàchàr mullànà
 bàngai zaif bashmas tamà pitinga-
 tî hamsà,e ghàk kul muchmasù
 aut hoghang ase zaif pàre kanà
 aragh hinàne kanà lum ghastà
 shàhrai lum kanà kaskune làshet
 hesunî kul tamà hoghangtî àlam
 hinàr kabr sthànai hinàr kabre
 taiyàr karer basur làsh à,e harfer
 darer kilîte khwàyàr mudde kash-
 en zaif pàre kilît afak î tenà lumai
 kashe pàra pàdshà kilît e khwàyà
 hallk kulfe malàr kazi,e khanàr
 kàzî,e mochide man khalk kuste
 zan behayà dà aut afàl as kuramsàk
 arwat gà,ida peshama sundukhàn
 arwat gà,ida hina gumarak àlam
 harkas hinàr tenà uratiyai.

dition is pleasant, mine is unplea-
 sant, the woman said, let us go out-
 side, they all went out to the cow-
 house; the king said where is the
 Wakîl, the woman said here he is
 Sir, with a spoon for his tail. The
 king said I respect you as my mother
 or my sister, and I take my leave.
 They all called her their sister and
 every one went to his own house,
 they went into their own house and
 slept. By the order of God some-
 time had elapsed and Mullà Mansur
 had a son, the son was seven years
 old, they sent and seated him in a
 reading school under the Kàzî. One
 day the woman told her son to give
 her salam to the Kàzî: the boy
 went and said my mother has sent
 you her salam. The Kàzî said is
 your mother's flour finished, the
 boy said I don't understand, the
 Kàzî reflected in his own mind and
 was delighted: he dispatched his
 slave girl to the woman, she went
 and gave the salam: the woman said
 by all means come this evening. The
 girl went back to the Kàzî and told
 him, he was delighted. The wife said
 to her husband, this evening lie
 down on the balcony and have some
 bells in your hand, when the Kàzî
 comes shake the bells, the husband
 said very well. Evening set in, the
 Kàzî came, took out a hundred
 rupees, and said come now let us
 sleep, the bells began to sound, the
 Kàzî was confounded, the woman
 said my husband has come, he will
 make my face black, the Kàzî said
 I will take off my clothes and lie
 down in this box; the Kàzî lies
 down, the husband comes into the
 house, sits down and locks the box,
 they go to sleep. At the call to
 prayers, the woman awakes and be-
 gins to wail; all the neighbours
 assemble to ask the cause of the
 weeping, the woman said my hus-
 band went into a neighbouring vil-
 lage where my mother had died, and
 has brought her corpse in a box;
 they all began to mourn and cry.
 Some went to the burying place and
 prepared a grave, and some to bring

the coffin, they carry it away and asked for the key, that they might take out the corpse: the woman said there is no key, I will not have my mother taken out, the king demanded the key, they took it and opened the box, they saw the Kàzî. You rascally lewd knave, see the plight you are in, you donkey cuckold come out of the box, said the king: every one went to his own house.

2.—GRAMMAR OF THE BALOCHKY LANGUAGE.

This language is spoken throughout all those parts of the country called *Balochisthán*, that are either independent or owe such fealty only to the rulers of the plain, as does not bring them down from their hills for a long enough time to have their language corrupted into *Jathkî*, by which name they designate the *Sindhî*.

Alphabet.

The peculiarity consists in the frequent recurrence of the Arabic *thal* the English *th* in the word those, and the Arabic *thai*, the English *th* in the word think. The scheme of alphabet adopted is the same as that employed for the Brahuiky in the last number.

Gender.

There is no gender in Balochky; for they say,
 Tharà chiaï bachhai astain? Have you a son?
 Tharà jinkai chiaï astain? Have you a daughter?
 A' mard àkhta. That man has come.
 Ai Barochànî àkhta. This Baroch woman has come.

Number.

Neither is there any number in the substantives even in those that end in a vowel, which are few in comparison with the whole, for they say, *yak kardya*, one hilt, *do kardya*, two hilts.

Case.

Declension of a compound noun.

		Singular.	Plural.
Nom.	Juwîṇ mard	a good man	
Gen.	Juwîṇ mardî	of a good man	The same.
Dat. & Acc.	Juwîṇ mardàrà	to a good man	
Abl.	Juwîṇ mardà thai	from a good man	

Comparison

is made in the following manner;

Ai sharrind This is good
 Ai gu î sharrind This is better than that
 Ai aj durustàn sharrind This is better than all

1st Personal Pronoun.

	Singular.		Plural.
Nom.	Ma	I	mà we
Gen.	Mî	my	mî ours
Dat. & Acc.	Manà	me	màrà us
Abl.	Ajman, îman } or manthai }	from me	aj or ach mà, or } maràthai } from us

2nd Personal Pronoun.

	<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>	Thau	thou	shumà	you
<i>Gen.</i>	Thî	thy	shumî	yours
<i>Dat. & Acc.</i>	Tharà	thee	shumàrà	you
<i>Abl.</i>	Aj thau or tharà thai	from thee	aj shumà or shumà thai	from you

3rd Personal Pronoun.

Remote.

	<i>Singular.</i>		<i>Plural.</i>
<i>Nom.</i>	A'	that	
<i>Gen.</i>	A'hin	of that	The same.
<i>Dat. & Acc.</i>	A'hinyàr	that	
<i>Abl.</i>	A'hinyà thai	from that	

Proximate.

	<i>Singular.</i>		<i>Plural.</i>
<i>Nom.</i>	Ai	this	
<i>Gen.</i>	Aishî	of this	The same.
<i>Dat. & Acc.</i>	Aishiyàr	this	
<i>Abl.</i>	Aishiyà thai	from this	

Reciprocal Pronoun.

	<i>Singular.</i>		<i>Plural.</i>
<i>Nom.</i>	Wath	self	
<i>Gen.</i>	Wathî	of self	The same.
<i>Dat. & Acc.</i>	Wathàrà	to self	
<i>Abl.</i>	Ach wathîy	from self	

Cardinal Numbers.

One	yak	Fifteen	phânzdah
Two	do	Sixteen	shânzdah
Three	shai	Seventeen	habdah
Four	chyàr	Eighteen	hazhdah
Five	panch	Nineteen	noz d
Six	shash	Twenty	gîst
Seven	hapt	Thirty	sî
Eight	hasht	Forty	chhil
Nine	nuh	Fifty	panjàh
Ten	dah	Sixty	sî gîst
Eleven	yasdah	Seventy	sattar
Twelve	duzâdah	Eighty	chyâr gîst
Thirteen	sainzdah	Ninety	navai
Fourteen	chârdah	Hundred	sath

Ordinal Numbers.

Walîn	first	Sainwîn	third
Donwîn	second	Chyâr wîn	fourth

Points of the Compass.

Uttar	north	Roshasàn	east
Dakhan	south	Roshaisht	west

Interrogatives.

	<i>Singular.</i>		<i>Plural.</i>
<i>Nom.</i>	Ki	who	
<i>Gen.</i>	Ki	whose	The same.
<i>Dat. & Acc.</i>	Kîyàrà	whom	
<i>Abl.</i>	Aj kî or Chi,ai	kîyà thai from whom what?	

Verbs.

The verbs will be found dispersed through the early part of the dialogues, or in a future Appendix, as it will require considerable time and labor to collect tenses from men who have never heard of words spoken except in sentences, and who would be confused if asked how to express "thou understandest" in their language. This tense can only be elicited by asking the expression answering to a whole sentence in which that tense is contained, as "thou understandest not what I say"—and as it would be time lost, after having ascertained the verb to reject the rest of the sentence, I have left them to be extracted from the dialogues.

Vocabulary of Nouns.

Naryàn	horse	Shakhal	sugar	Barochànî	a woman
Màthin	mare	Bhyàn	a colt	Ambrà	} companion
Naghan	bread	Kurtî	a gown	Ambal	
Aph	water	Galaim	a carpet	Anîshagh	eyebrow
Rosh	day	Khard	rug	Làph	belly
Shaf	night	Darmàn	powder	Khond	knee
Laidou	} a camel	Darmàn	wine	Sharosh	elbow
Hushtar		Kàriga	a bullock	Cham	eye
Dàchî	{ a female camel	Gokh	a cow	Nazîk	near
Phâshin	a he-goat	Raim	grass	Dîr	far
Buz	a she-goat	Loghwàra	wife	Khiswà	language
Juwîn	good	Ikhwà	a maid	Safaith	white
Gandag	bad	Molid	a slave girl	Siyàn	black
Zà	abuse	Pith	father	Sohar	red
Gwàth	wind	Màth	mother	Zard	yellow
Aîs	fire	Bachh	son	Khatolà	bedstead
Dâr	wood	Jannik	daughter	Phut	hair
Dard	pain	Gwâr	sister	Ksân	small
Zaham	sword	Bràth	brother	Dràj	large
Dhâl	shield	Khàrch	knife	Dâl	stout
Thîr	bullet	Gul	{ an ornament on the shield	Jo do	thunder
Vhàv	sleep	A'sin	iron	Girokh	lightning
Shîr	milk	Pital	brass	Srumbai	hoof
Naiwagh	butter	Post	leather	Maizagh	urine
Moshin	ghee	Nukhrà	silver	Riyagh	excrement
Grandim	wheat	Thangon	gold	Washî	molasses
Jav	barley	Hit	thin	Pat	silk
Phindokhy	beggar	Gwand	short	Kardya	hill
Làghar	poor	Gudh	cloth	Zhukht	scabbard
Shuthà	gone	Phàll	turban	Kupàs	cotton
A'khtà	come	Bîng	dog	Phîm	wool
Whàd	salt	Bàz	much	Mid	goat's hair
Nàhigh	fish	Khophagh	shoulder	Zahar	angry
Làgh	donkey	Gardan	neck	Shànain	} black pepper
Daiuv	face	Gosh	ear	mirch	
Daf	mouth	Pàhnàd	side	Thúm	leek
Jod	lip	Khash	armpit	Wasal	onion
Dathàn	tooth	Khunnai	hip	Haldra	saffron
Zawàn	tongue	Ràn	thigh	Dhanya	{ coriander seed
Shalwâr	trousers	Phàd	leg	Sohraimirch	red pepper
Baroth	mustaches	Piny	calf	Bandîkh	thread
Rish	beard	Randh	footstep	Shîshin	needle
Phonz	nose	Darashk	tree	Kînchî	scissors

Granz	nostril	Gaz	tamarisk	Istaragh	razor
Goid	flesh	Khan gaz	the male do	Chî	article
Pàth	foot	Màthin gaz	female do.	Photà	cardamum
Nàkhun	nail	Digàr	earth	Lawang	cloves
Murdà nagh	finger	Gap	mud	Wash	sweet
Ràstai	right	Phoph	dust	Hànwagai	raw
Chappai	left	Nokh	moon	A'sk	a deer
Kammai	little	Haur	rain	Mushk	a mouse
Zahar	salt	Nodh	cloud	Chhàth	well
Zaptai	sour	Musht	fist	Chàhàn	{ water-
Súnd	singer	Chumagh	kiss		{ melon
Garam	hot	Anas	tear	Koh	mountain
Khargushk	hare	Jàthar	grindstone	Whàn	plate
Tolagh	jackal	Lagath	kick	Khada	saucer
Gurk	wolf	Sînagh	breast	Roth	entrails
Gúrpat	gurnál	Rást	true	Lhîph	a cloth
Rich	bear	Drogh	false	Granch	knot
Hîkh	hog	Gurágh	crow	Tubî	a dive
Mazàr	tiger	Murg	bird	Gawaish	buffalo
Bholà	monkey	Raiz	rope	Hunhàn	male do.
Gwar	nipple	Sing	stone	Gîndhar	naked
Sirin	waist	Shànha	horn	Khor	blind
Gut	throat	Dumb	tail	Khar	deaf
A'dth	flour	Litter	shoes	Gungà	dumb
Dàn	grain	Shudh	hunger	Lang	lame
Hàsh	jaw tooth	Logh	house		
Dràzh	long	Bhúl	{ a ring in the nose sep- tum	Trizàtk	{ father's sis- ter's son
Gwand	broad				
Jahal	deep				
Mazai àph	deep water	Nath	do. in nostril	Nàno	{ mother's fa- ther
Thir	arrow	Mudh whá-		Jànwàth	son-in-law
Zaiha	bow-string	da	pearl		
Jogh	bow	Náwarsh	stew	Masî	{ mother's sis- ter
Laihaiph	blanket	Kaváv	roast meat	Wàd	sheep-fold
Phat	wound			Rodh	a calf
Maish	ewe	Phakkî	roasted	Gurand	ram
Toto	parrot	Gurágh	a crow	Khimjir	partridge
		Puppî	{ father's sis- ter		
Nàkho	{ father's bro- ther	trih	{	Dadî	{ father's mo- ther
		Nàkho	{ father's bro- ther's son	Than	stable
		zàkht			
Nakho	{ mother's brother	Wasî	{ husband's mo- ther-in-law	Amal	{ any intoxi- cating drug
Bhàn	cow-house	Wazhah	sir		

Vocabulary of Verbs.

Byà	come	Nindbî	sit down	Pat	dig
Gwaúk kanî	call	Pàdakhdo	stand	Byàr	bring
Bil da,i	let go	War	eat	Birau	go
Girî or dàr	seize	Thingdai	drink	Phàthà bì	stand
Akhistî	asleep	Whàph		Whaphs	recline
Airkî	place	shutha	he is asleep	Girî	take

Gir biyà	bring	Gir birúy	take away	Gindh	look
Shîr gwash	sing	Jhan	beat	Drush	grind
Phirnî	fill	Rumbá gin	run	Phirai	sprinkle
Zindagh	live	Shodh	wash	Kajî	cover
Murtosh } shutha }	he's dead	Phivnî	pour out	Púr	bury
Grai	weep	Bozh	unloose	Phash	boil
Chaghal dài	throw away	Dosh	sew	Sîrbî	marry
Khulagh	cough	Shafshk	sell	Thudo	fear
Chishagh	sneeze	Zîr gir	buy	Nangàra ba	plough
Likhwàkh	write	Charr	walk about	Phaja byà	examine
Khand	laugh	Thàsh	gallop	Kalàthà	assault the
Khar	scratch	Juz	amble	mîl	fort
Malagh	rub	Jîr gir	lift up	Bhoraith	flee
Chad	mount	Naiwad	stoop	Dâr	stop
Irkav	dismount	Gwànth	fall	Mill	embrace
Bast	tie	Chakà } phirnî }	cover	Litai	open
				Dhak	shut

Vocabulary of Adverbs, Conjunctions, &c. &c.

Maroshî	to-day	Zî	yesterday	Pàngwá	to-morrow
Nazîk	near	Dîr	far	Aidà	here
Burzà	there	Nî	now	Gudà	after
Darà	out	Yàma	in	Innà nadai,	no
				or nah	
Baigà	in the eve- ning }	Nishty ai	in front	Ai	and
Di	also	Demàshta	formerly	Nîr mash	mid-day
A' pahnàdà	on that side	Ai pahàndà	on this side	Jhàlà	below
Burzà	above	Navaidà	always	Bukú	where

*Phrases and Dialogues.**Greetings.*

Khush durà jod hîr kul hîr	Are you well and happy?
Maihar bachha biath chuk	Quite well! sons and brothers?
Chùdarî dairo daimà thimidai	Children, house, and all?
Hîrain sangtà sajohinà shal hîr bà	Well; friends and acquaintance all well?

Greetings in Return.

Hîr lothî tharà dîtho khush bîtho	Quite well thank you, I am delighted to see you
Thî halk bukú	Where is your village?
A' istiyà biyà	Come slowly
Airkab biyà	Dismount
Bàzai gwàkh	Is your city far (literally, a long call)
Halka rawàn	Go to the town
Thî nàm chain	What is your name?
Thî sardâr kidàm ai	Who is your sirdar?
Ikhtar sàlà chintar dân pîdà bîtha	How much grain has been produced this year?
Walà juwàn athán	I was well formerly
Walà thau juwàn athai	Thou wert well before
Walà à juwàn atha	He was well before
Nà salîm bîth	He has become unwell
Mà walà juwàn athún	We were well before
Nî hîno bîtha	He has now become a coward

Walà shumà Hydaràwàdh athàn
Walà Pathàn Baloch yàr athàn

Man Sipàithàn
Thau Sepàithai
Màrà dafjathosht wàrthi
A' noukar ath
Mà tevgà noukar athún
Shumà durust noukar athún
Hame durust noukar athàn
Thou manî sipàhî bì
Shumà durust mî noukar biyai
Ai halkà juwin guthai bigain
Mî pitha bàryà hamaithà jangai bì
thaga

Ais hi ghwàra gàn
Khîwara bachha
Mà shâid biyà
Hydrabàd ma ranvgàn hî wakhti
Thau bukú marawgai
A' bukú maravgai
Mà durust Hîdrawàd rarvún
Shumà go mà juzzai
A' gulkhantharau
A' gulk thosht
Dràth kosutha
Naphthà hakalaksa
Thau kadhîr tharî khà
Mî biàth jangà khushtha
Sakhai duz ai
Khalàthà bhornî
Thî bachhàr chikhta sàl bithaga
Maroshi sakhai haur gwadth
Mî jarr mîthaga
Ai shiyàr samà naihath
Sî mirosh pathà sînvkhî

Hamai khiswà maka aishyàr jwàn
na khanath
Samà khanî nawàn mânî baidi
ma digàrà
Jalbànî jangokhi
Jalbànî phirai mand kithàm ai
Daryà khànà chikhtarai inàm
Mulk inàm daihgo dîgàrà

A khisma
Maroshî rosh khamin sàdthai
Zî rosh bàza
Marosha chikhtar mahàl wàrth
Marosha makoha mîth bàz pîdà
biyagai
Matharà inàmàdhyàn thaumanà
chikhtar ghodou diyî majangà
Mî pàth khisgatha ma kapthawa

We were formerly in Hyderabad
Formerly the Pathans and Balochis
were friends

I will become a soldier
Will you become a soldier?
I am afraid the dog will bite me
He will become a servant
We will all become servants
Will you all be servants?
They will all be servants
Be my sipàhy
Be all my sipàhis
Good cloth is produced in this village
In my father's time there was a bat-
tle here

I will visit his sister
Thou son of a slave
I shall become a martyr
I will go to Hyderabad this moment
Where art thou going?
Where is he going?
We are all going to Hyderabad
Will you go with me?
He will run away
He has run away
He has gone out
He has fired a musket
When will you come back?
My brother died in battle
He is a great thief
He destroys forts
How old is your son?
To-day much rain has fallen
My clothes have got wet
He is not conscious
In three days the boundary will reach
(literally us).

Don't mention such a thing, he will
not be pleased with it
Take care in front, the boat will
strike

Who are the Jalbani's enemies?
Who is the head man of the Jalbanis?
What jagire has Daryà Khàn?
The whole of this city and land is in
fief

Don't delay
The heat is less to-day, it is cool
Yesterday there was much
How many times do you eat a day?
How much wool is produced in the
mountains in a day?
If I give you a fief, what force will
you give me in time of war?
My foot slipped and I fell

Ai mardon makohà miri aishi yà chaitarà púrún A halk nazikhai Maroshi sakhai pandaikhthon ma- thaga Whàvâ kiptha Rumbàzir juz Darmàn sakhyai tikhin Nashà wàdthi ni khapthiyain	How can we bury those who die in the mountains? That village is near I have travelled far to-day, I am tired I feel sleepy Make haste and run The spirits are very strong He is intoxicated with drink and is lying down
Ai naryànàni bahà bàz ai Mi dast massarà dâstish Katolà sarrà mi siràndhi i airkain	Is the price of this horse high? My hand is burnt by the fire Put the pillow of the bed under my head
Baloch go zahamà konikhà midi Gandim bahà chikhtar chotadwâ rupiyâ Mánja chotadwâ bàz sir án àdthi Havaidà marda mith khaptiyain Tani bukhto khapt Gudhâr walath bukhto khapt	The Balochis fight with swords How many chotadas of wheat for a rupee? How many seers in a chotada of flour? There is a man's corpse lying here The surtout string is loose The plaits of the clothes have come undone
Pagar àkht Zaham manà màkhto buratha Ai madi rangà gindh A ràh ànjo ain Ai mulakà hàkamàni sakhai zú- rath Bràthàni midag juwàn nin Hanwà mardà khiswà àph na dà- tha hawà mard baikâr ai	The perspiration has come I have got a sword-wound Look what the man is doing That road is difficult The oppression of the rulers is great in this country It is not right for brothers to quarrel A man is not worth any thing that does not (water his words) keep his promise
A mard gwasto shutha hawà mar- dà kikâr Rindhàn Chàndyàn moun thàn sang na dàthatha Hamai kithà rastar ain Hamai kithà chi ain Kathi hawe mulkà man àkhta hawai mardunà manà phajaha nyàdth Tufaki thir mana mànàkhta	The man has started, overtake him The Rindhs and Chandyas don't in- termarry What animal is that? What insect is that? When I came into this country, the people did not know me I have been wounded by a musket- ball
Mi mard soudàgàrià shutha Thau manà sath rupiyai dai i ma- gothau niyàn Manà sikh màkhta phalogà Mathi daihâr domb bàzan	My husband has gone on a mercan- tile trip I would not accompany you were you to give me a hundred rupees I have become home-sick Are there many minstrels in your country?
Mà Balochiyà màniyâr chai asha Wali zâl zindagai dohami khanag hukam astai Phad chai, nai Balochàni chitarai guthàn khanath	What is "màny" (bread) called in Balochky? Is it lawful to marry a second wife when the first is alive? Why not? How do the Baloch women dress?

Sarà sari gath gardana pashkma pàtha shalwàr Ai handa zifànrà sono hinnai	A sari on the head, a phashk on the neck, and shalwars on the legs There is no beauty in the women of this country
Adai chho biyà Thau go washai àph warai ki na- horgai àph warai Manya pà rupiyà chikhtar phanji kaphantha Maunthanà midthaga Nimàz màli rawàn	Holla ! come here Do you drink water with sugar or water alone? How may phanjis are there in one rupee? They quarrel among themselves I will go in the morning—lit. time of prayers
Thau wathi daihmà àhriyà gindh Thau chih mandai i Guthà wathi jàn sarà phirai A chhai, rà à sarbarà Sahàib baidi àn phalawà maravya	Look at your face in the glass What man are you? Put the clothes on He is below, he is above The gentleman's boat is going to the other shore
Sàhù zorà mad i khokho dor bi Havai jwain mandai ki wah wah Hawànkhtar ki sahaib dà hawànkht- tar ma giràn Hamai sandùk giràn ai Giràn ai ta zarra thi Hawenkhatar manà gàlimiyà Ai bàr sawakk ai Hathin mà tharà ditha manà samà khapht kithau juwain Baloch, aii Go ma chathara ma kan Mi bratàhà go ma radi kitha	Sàhù don't be rough, my ribs ache Oh, oh, he is such a fine fellow ! I will take as much as the gentleman will give The box is heavy It is heavy, and must have money in it I don't require so much This load is light When I saw you I conjectured that you were a good Baloch Don't joke with me My brother practised deception to- wards me
Ai mard rav khohà sardàr salàmà ai madàra ràh bith	If a man were to go into the moun- tain to visit a chief, would a pas- sage be granted him?
Zi manà whàvà gipthaga maroshi nah Hamai digàrà drashk zithai ruthi Ni Sháh wàhi mà mokalànuún Ma hamai hitàb durustà laitaint Gwàth bàz màkhtha Ai halk sunya bitha Rosh airkaphto navàshàn ai Adthà drush naghanà zithai pash di	Yesterday I felt sleepy, but not to- day Trees grow quickly in this soil God be with you, you have your leave I have looked over the whole book The wind has become strong This town is desolate The sun has set, it is dark Grind some flour and make some bread quickly
Mitha chikhtar zàt bitha ma khohà hàlà di Yakai savaith, dohmi sohar, simi shànk, chàrmi, savz	Are there many kinds of wool pro- duced in the mountains? tell me The first kind is white, the 2nd is red, the 3rd is black, and the 4th green
Chhid khayà bastaga Ambalà bastodàthagapa zahiràthi khi bandi Thau phadchai girai i thau ganda- gai kàrai kutha tharà kushàn A madà wathi butàr jatha	Who has tied those cories (shells) on? My lover has tied them on in fond- ness, who else would do so? Why are you weeping, you have done something wrong, I will beat you That man committed suicide

Thau haivai tharai Applátún
 As *thi* go ma goza na di
 Zi thau manà kisso gwashtaga
 tharà hawàn kisso gir ain
 Hawai mung Kithàn boli akha nag
 ain
 Khuthà zàth hawai Kisawa
 Gàda bitha
 A'ph garam bitha ni garathagi
 Mard giraigh jwàn nai zal giraigh
 kàr ain
 Zurthànì jwin avo anth
 Balochànì hidthì hidthi doshan

 Panjhi ai hawai Khunar báz anth

 Raiz maludaga
 Balochàn àph taragh samà nai
 Balochàn ma wathì mulakà mahi na
 waran
 Maroshi mà tamàshai ditha Kacho
 ain gandagai gojd hadsainà wad-
 tha daryà bharra mudtho khap-
 thaga

Are you a kind of Plato!
 Don't be so arrogant
 Do you remember the story you told
 me yesterday?
 What birds are those making that
 noise?
 God knows such a thing
 A boil has appeared
 The water is warm and effervesces
 It is not proper for a man to weep, it
 is the practice of a woman
 Juwari is very good roasted
 The Baloch women do fine needle-
 work
 How many "ber" berries for a pan-
 jhi (pais)?
 The rope is shaking
 The Balochis don't know how to swim
 The Balochis don't eat fish in their
 own country
 I saw a sight to-day, three Kachos
 lying dead on the river bank who
 had eaten rotten flesh

Lays in Balochky

1st.

Kidd Gabol Gàdhi Pàcháló

Talbur Baiwàkai mari
 Durust ghulám i chàkari
 Bànadi bashkà thaga

Dath nazurth Hadhaiyà

Nothà ki guzith savzainà
 Bilaizàryàn bàzainà
 Chammà ni sari gwàzainà
 Man phathau tàjsar
 Baid cham chiragh pàraiwar

Syàmà chotho drashkabar

Kishn chhobitha
 Drashka l'sai àkhtaga chhar ànà
 Mulko Kichahàn golànà

Bari dithai mabiwànà
 Chuchú zindagai baidànà
 Askko wari i mánà
 Baria jawav tharainthà
 Isai dandamànai nisht
 Rab Kuristhàn ditha
 Drashk shair digàrà rusta

Translation.

Kidds, Gabols, Gàdhais, Pàchàlos Tàl-
 poors
 and lawless maris
 all were slaves of Chàkar, (Rindh),
 And he gave them with (his sister,)
 Bànadi
 as a dowry to Hadheyo, (Rindh his
 son-in-law) who refused to take
 them

2nd.

Ye clouds that make green,
 don't rain too much;
 or mine eyes won't close all night;
 I am thine oh crowned head;
 the eye light and preserver of the
 world,
 with snake locks like a branching
 tree.
 The story of the tree is this:
 l'sà came as he was travelling
 in the quarters of the surrounding
 country.
 He saw Bari in the desert—
 tell how do you live without grain?
 whence do you eat truly?
 Bari answered him:
 l'sà sat there for a moment;
 He saw the power of God.
 A tree grew out of the ground:

Gafshai bāngwai sarzurtha
 Nair moshai baraibur bīthā
 Drashk dabaighā lāl bīthā
 Drashk barkuno dubīthā
 Juwān ai mardamaiw hadthbīthā
 Chhoka gonawāyān bīthā
 Hīsī chhotwā hamchobā

Barkat Alī juwān marda
 Singo koh āphbīthā
 Railai zāhir darbaishā

Divānbyārī Kalamowā

Yād kanā pīr nou bahārā

Hardamai malak sachāra
 Shāha mardān kiddagārā
 Panchtan pāk chār yārā

Pākhar sher potra wārā
 Bai Masīd Rostamārā
 Saringī dāwā garārā
 Jumlai shair potrawārā
 Sā Bahrām nar mazārā
 Kāj nishta ba karārā
 Ghodai vai zudta Mazārā
 Kadū gulāthai zwārā
 Sinjku thant tazī bishārā
 Rahzanī nām thawārā
 Rauth Kachī digārā
 Ruthai baggai bai shumārā

A'dthā shaharān ba karārā
 Bārkhutha thīr dārā

Gul Mammad Brāhui sunwārā
 A'kht sathī gwar Mazārā
 Dī manai bagg katārā

Gwasht daraihān dāwaidārā
 Phok dī sārī jamārā
 Gosh Gul Mammad paithawārā

Chandyān honī bishārā
 Bhorai towārtha Mazārā
 Gwasht Gul Mammadā sachārī
 Gashda Bahrām Mazārī
 Hīnbarā baggai Guzārī
 Haisarai burr Mazārī
 Jath baggādā salāmā
 Dāha gatha shair kasāvā
 Dairvī khān navāvā
 Mānawa palk ghadiyā
 Tabal waj shāthīyā

At morning prayers it grew up ;
 At midday berries grew on it ;
 In the afternoon they became red ripe.
 On one branch two were produced
 fit for men of rank to eat.
 As it happened to him,
 by my head and locks may it be so
 with me.

Alī, you are a hero,
 in rocks you get water :
 The wanderings of the Darvish are
 these.

Gentles my story is finished.

3rd.

Let me call to mind the Pir of the
 new spring
 always the true master
 the king of men ; the producer
 Ye five pure-hearted and ye four
 friends,

Be behind the lion's son
 Be both ye Marīds and Rostamarīs
 Ye Sāringīs takers of revenge
 Be all behind the lion's son
 The noble Bahrām the male lion
 In his kingdom sitting at ease
 The Muzārīs mounted their mares
 Kadū with a few horsemen
 They all saddled their mares
 His fame for theft was great
 He went to the Kachī country
 And brought away the camels with-
 out number

And came harmless to his city
 They divided lots by arrows and
 straws

The noble Gul Mammad Brahuī
 Came with many to the Muzārā
 Saying give me back my strings of
 camels

Daraihān the revenger said
 I will not give them while I live
 In your ears I tell you Gul Mammad
 plainly

Many enemies many
 We Muzārīs have bound and ate
 Gul Mammad the true said
 Bahram Muzārī shall hear
 I will either take camels in return
 Or the Muzārīs shall have my head
 By the Jāths he sent a challenge
 Who petitioned to the assembled lions
 The Khāns and Navavs of cities
 Quickly in a moment of an hour
 The drums beat joyfully

Mîr chadthà wathariyà
 Gothuman bràthariyà
 Zor Sultàn Arafryà
 Bagg nilà gonbathiyà

Darshanai shîr pharagànai
 Masarà bat hamalànî
 Sa ha vai Mîr mansawànai
 Basth hatyâr kîmatànai
 Zîn git shîhànûni
 Nàzaha bor nàrahanai
 Sanj thàsa dorawanî
 Bithai nâl gwànk ukahànai

Wanjàn dil pijànî
 Zîu git pàhalwànî
 Laikhai si giz Mazàrai
 Zudtwai tájai tàrà
 Mîr Masaraiba subkàrà

Jathro kau ra diwàrà

Adt gondàth mazàrà
 Nashk bishair potrawàn
 Bijalo khàn wàdhwànî
 Shair shîhî bahàzurànî
 Hàjiyàn sùn sathànî
 Mohàrî bîth suriyànî
 Jang mashkul durghyànî
 Jîwan bor dàdhwànî
 Kàdhú wadà nai badànai
 Zaham al mas tai durànî
 Bingwà gwasht zawànî
 Ghodo paishimidànai
 Gon zàfar khàn Jabànî

Hàkim kinn daihànî
 Sangtî Shair potrawànî
 Sujalù Path Maghsi
 Gonath zahma himati
 Chàndyà Gubzàr Ràzi
 Zaham wakti li khubàzi
 Si gist jang i Mazàri
 Do sath Brahui Jamàli
 Wàtti zahma bawàli
 Trada naptà bukhtalàri
 Dhal dashta bût jàdi

Hazhda Pandràni
 Mir Bràhui ulkukànî
 Nam nazànà ganànî

Gadtai shair i turànà
 Hakul hà gàndayànà
 Nam Durhyànà girànà

The Mîr mounts himself
 With all his brothers
 By the power of Sultan Arefiga
 I will not give the camels to mine
 enemies

Start ye citizens and villagers
 In front with Hamal
 That great man Mir and hero
 Bind on your valuable swords
 Take hold of your saddle bows
 The bays dance and neigh
 Saddles, stirrups and worked stirrups
 The noise of the shoes of the feet
 was great

Our lord with a glad heart
 On the saddle of his mare
 Sixty Muzàris were counted
 They pushed their mares to speed
 The Mir is in front, victory will be
 theirs

At the stream of the Jathro moun-
 tain

The Muzàris arrive
 The fame of the lion's son is great
 Go on ye great Khans
 Braver than lions
 Haji the pilot of a hundred
 Get in front thou hero
 Fight Mashkul thou supremely brave
 Jiwan on his fine mare
 Kàdú hammer of thy enemies
 Thou sword of the fierce Durànîs
 Bingwà uttered this speech
 I will take my mare before all
 In company was Jaffer Khàn Jal-
 bânî

Governor of the Kinn district
 Were with the lion's son
 Sujalo and Path Maghsi
 Were in company brave swordsmen
 Gulzar and Razi Chàndyàs
 The players at the battle of swords
 The Muzàri's force was sixty
 Two hundred Brahuis and Jamàlis
 They turned and fled from the swords
 The guns and swords were used
 On the faces and jaws of those with
 shields

Eighteen Pandrànis
 The Mir of the Brahui country
 His name is unknown that it could
 be mentioned

Those of the lion's locks return
 He came calling aloud
 He takes the name of Darjàn

Ishty nashkai majhyânai

Bîth samho gothumânâ
Math bîthgo Fauj liyâ
Drokuthâ taighâ thîyâ
Lutbî yaikghadiya
Hajaiyân dâwâ giriya
Go midoka bash kaliyâ
Husâin khân mardî raliyâ
Jang mânjo bith sardâr
Suraiha Gul shair Dildâr
Jan Mahammad Jîwan Khânâ
Gul Makh Tâjû Jamâlî
Aj phathâ gwan̄k siyalî
Daimai khandati jamâlî
Kushta Gul Mammad Gist chârâ
Dâfatteha Kidd gârâ
Mishkadâ sârî jamârâ
Diwân byârî kalamovâ

He quitted this world and kept his
vow

They advanced all together
He had closed with Fauj liya
His sword was false for it broke
They were killed in an hour
Hajî entered into a dispute
And quarrelled with Bashkaliyâ
Husain Khan was among men
In the battle were these sardars
The brave Gul shair Dildâr
Jân Mahammad Jewan Khân
Gul Makh and Tâjû Jamâlî
Called them retreating enemies
Hereafter the Jamâlîs will laugh
Gul Mammad and 24 were killed
God gave the victory
He became musk in the world
Gentles my lay is finished

A Balochky Love Song.

4th.

Sohwân yadkanâ Sehwanâ

Bashk lâl manâ imânâ
Kâhnî kahev murgânî
Hâl mâhram dostânî
Gaishtar birsarî hothânî

Lodî zaihmarân âkhtâ
Dast dast nishânî âdthâ

Monj darin dil bothakhtâ

Kâdzî baraigain singârthâ
Paishî mullawâo bângâ
Phulai sarmahârâi shipthâ
Yakpatî shalânâ kânyun
Ganja bailo nûrwahâ

Jathânai binindai jâhain
Kulân gorginâ gâth
Dost amsaro phalchhât
Jaidî amsaro lîwî

Shasht mardamai pâpudsai
Rindhî baidagai saghbandân
Kul bânzarâ laitainâ
Bhounrî wâzgir lâlînyâ
Shî mahî zaihîr thâlâmbî
Rûzi bahmanî bâlâthâ

Barkat Aly juwân marda
Railai Zâharai darbaisha
Diwan biyârî kalamowa

In the morning Sehwan comes before
me

Endue me O Lâl with truth
She's a pigeon, a peahen in walk
The state of my love is a secret
That very modest and beautiful
creature

The minstrel has come with his lyre
And brought a token on his hand
from my love

My heart that was dry as wood be
came glad

My bay mare was got ready
Before the evening call to prayers.
I put ornaments on the head stall
Without halting at speed I will come
To the flourishing Beilo on the Nûr-
wahâ

Where my Jathanî is residing
The huts of reeds are crowded
My love is fairest of all
Among her companions and play-
mates the fairest

I sent a man secretly
My Rindh dress arranged
I opened the curtain of the house
As the tree smells the flower
The pain of six months is removed
May you be pleased with no one but
me

Aly is a great hero
Such are the wanderings of the bard
Gentles my lay is finished

5th.

Rindbai kachàri ai kuthà
Gwasht mîrain chàkarà
Dúshî girokhàn chumbarà

Kasa gwâhi na dàth
Gàlà murîd daiwàngai
Agai jan mard Koshinabai

Râstai nishànà ràz dyàn
Dushî girokhàn sibarà
Dà dubarà shâmâl kuthà
Gâl Amîrai chàkarà
Bhalo Mubâarak pusagà
Hîkhai ì zîth rawàn
Dîr banai mulkai kawàn
Gâlî murîd daiwàngai
O Sharra bàwà manî
Sharrai na dithai dost manî
Kîtai sarra barai kula
Macharragàn gârkuthàn
Man dân kuràn dânwatha
Man nailagati yâniyân
Lohâr pa bâsa phadan
Gudakhan gwâth dhawan

Pachomanai daiwânaga
Phamà byàrai thàwadàn
Mullà bâzai khâga dân
Mâlamai haufainai
Mullà Mûnshi ai nabân
Mak nimâza na padan
Dast bastago sirai bukhtagà
Gud Amîr mojgà
Kaulai trâshân chothwà
Mirai salaihaîn irkanà
Jân kadâ kokh gudhàn
Phadkâlâv pahâliyâ
Dast khama pa I'siyâ
Bilâph Mira Chàkarà
Borà ila bastga
Kul dhwà à haizagà
Mâkh malang wagadhâ
Tahki o rà hijjà rawàn
Hijja dara zarat khanà
Hâni markhânai murid
Ma kûtwaiyâ thakathâ
Mast murid cho laidhawâ
Chhakai janai hânalâ
Narmagà do rakhanai
Hânai khwânka phaphadâ
Chàkar Amidi bândâ
Log athi à âskhawâ
Barâ thiyâ duz barâ
Diwan biyâri kalamowâ

The Rinds were all assembled
Mir Chàkar spoke
"To night how many times has it
lightened"
No one had witnessed it
The fascinated Murid spoke
"Formerly lover and mistress were
not killed
Mark well and consider it as true
To-night it has lightened thrice
No twice it has become light"
Mir Chàkar spoke
"Very well Mubâarak's son
At this instant begone
Remain in the far Ban country"
The fascinated Murid spoke
"Oh my own father
'Tis well you did not see my mistress
With bare head in the wide desert
I will wander and make my grave
With only a Qurân with me
Don't put manacles on me
At work is the cruel ironsmith
With the breeze of the south in his
bellows
They are for me who am mad
Bring for me a potion
The Mullà may give me many charms
He doesn't know my disease
I am not a Mullà or Mûnshi
I will not repeat prayers
I will now stoop, my back is broken
And to be struck with the Amir's shoes
I vow to cut off my locks"
The Mir took off his weapons
Took off his starched clothes
Left his carpet with Aliyâ
His bow with I'sâ
"Mir Chàkar may take all
My mare her picket pegs and ropes
She will stand starving at her stall
I will go begging with beggars
I will certainly go on the pilgrimage
And offer at the door of the temple"
Hâni and the noble Murid
Were shut up in a room
Murid like a wild camel
Bites Hâni's cheek
And her soft lips
Hâni is called from behind
From Mir Chàkar's house
May his house take fire
And his mare be stolen away
Gentles my lay is finished.

GRAMMAR OF THE PANJĀBI LANGUAGE.

This language, as spoken in large towns, is a dialect of the Urdu or Hindustani, and differs from it chiefly in having those vowels short that the latter has long, and in having the Sanskrit (:) visarg in the middle of words otherwise Hindutani; for example the number eighteen they call attàhràn and not athàrà. In the villages the zemindars (farmers) speak a language called Jathky, the original language of the country. On the Sikh frontiers Panjābi slightly mixes with the neighbouring dialects, in *Shawalpoor* it partakes of Sindhya. There are two characters in which the language is written; Gúrmukhi the character of the Granth, (gospels of 10 holy men,) and Lande used by the merchants in their accounts. The character used in the mountains of *Jammù* and *Nadoun* differs from the Lande of the capital, and the merchants even of different cities and districts, as *Seálkot* and *Guzerat* for instance differ slightly in their manner of writing this character.

The Sikhs under their preceptor Gurù Govind SINGH carried their hatred of the Muhammadans to such an extent as to substitute a vocabulary for their native Punjābi, because the latter was spoken by the Musalmans. The vocabulary is composed of ridiculous and disrespectful epithets of every thing relating to Islamism: it is not however used by Mahārajāh RUNJEET SINGH, the ruler of the Sikh nation.

Declension of a Noun Masculine.

	<i>Singular.</i>			<i>Plural.</i>	
<i>Nom.</i>	Ghodà	a horse	Gode	horses	
<i>Gen.</i>	Ghodedà	of a horse	Ghodyàndà	of horses	
<i>Acc. & Dat.</i>	Ghodenù	a horse	Ghodyànù	horses	
<i>Abl.</i>	Ghodeton	from a horse	Ghodyànton	from horses	

Declension of a Noun Feminine.

	<i>Singular.</i>			<i>Plural.</i>	
<i>Nom.</i>	Ghodi	a mare	Ghodiyàn	mares	
<i>Gen.</i>	Gholidà	of a mare	Ghodiyàndà	of mares	
<i>Acc. & Dat.</i>	Ghodinù	a mare	Ghodiyànù	mares	
<i>Abl.</i>	Ghoditon	from a mare	Ghodiyànton	from mares	

Declension of a Compound Noun.

	<i>Singular.</i>			<i>Plural.</i>	
<i>Nom.</i>	Hachà ghodà	a good horse	Hache ghode	good horses	
<i>Gen.</i>	Hache ghodedà	of a good horse	Hachyàn ghodyàndà	of good horses	
<i>Acc. & Dat.</i>	Hache ghodenù	a good horse	Hachyàn ghodyànù	good horses	
<i>Abl.</i>	Hache ghodeton	from a good horse	Hachyàn ghodyànton	from good horses	

This termination is changed into di to agree with a feminine noun.

Declension of the 1st Personal Pronoun.

	<i>Singular.</i>			<i>Plural.</i>	
<i>Nom.</i>	Main or mèn	I	Asi	we (Jathki.)	
<i>Gen.</i>	Medà or mendà	my	Asàdà sàdà	our	
<i>Acc. & Dat.</i>	Menù or mainkù	me	Asànù sànù	us	
<i>Abl.</i>	Medekulon	} or {	Asàthon sàthon	} from us	
	Medethon		sàthi nasàthin		
	Mede pàson		mendekulon		

Declension of the 2nd Personal Pronoun.

	<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>	Tùn	thou	Tusi or tusàn	you
<i>Gen.</i>	Tedà, tendà or tondà	thy	Tuhàdà or tusàdà	your
<i>Acc. & Dat.</i>	Tenù or tunnù	thee	Tuhànnù or tusànnù	you
<i>Abl.</i>	Tethon or tuthon	from thee	Tuhàthon or tusàthon	from you

Declension of the 3rd Personal Pronoun, (proximate.)

	<i>Singular.</i>		<i>Plural</i>	
<i>Nom.</i>	E	this	E	these
<i>Gen.</i>	Isdà	of this	Inhàndà	of these
<i>Acc. & Dat.</i>	Isnù	this	Inhànù	these
<i>Abl.</i>	Iskulon, isthon	from this	Inhà kulon Inbà pàson	} from these

Declension of the 3rd Personal Pronoun, (remote.)

<i>Nom.</i>	O	that	O	those
<i>Gen.</i>	Usdà	of that	Onhàndà	of those
<i>Acc. & Dat.</i>	Usnù	that	Onhanù or onhànù	those
<i>Abl.</i>	Usthon	from that	Onàkulou Onhàthon Onhà pason	} from those

Declension of the Reflective Pronoun.

<i>Nom.</i>	A'pe	self
<i>Gen.</i>	A'pnà	of self
<i>Acc. & Dat.</i>	A'pnù	self
<i>Abl.</i>	A'pthon	from self

Declension of the Interrogative Pronoun, (animate.)

<i>Nom.</i>	Kouna	who
<i>Gen.</i>	Kisdà	whose
<i>Acc. & Dat.</i>	Kisnù or kànù	whom
<i>Abl.</i>	Kisthon	from whom

Declension of the Interrogative Pronoun, (inanimate.)

<i>Nom.</i>	Kyà or kì	what
<i>Gen.</i>	Kisdà or kàdà	of what
<i>Acct. & Dat.</i>	Kisnù or kànù	what
<i>Abl.</i>	Kisthon or kaithon	from what

Cardinal Numbers.

One	hik	Sixteen	sohlàn
Two	do	Seventeen	sattàhràn
Three	tin	Eighteen	attàhràn
Four	chàr	Nineteen	unnin
Five	panj	Twenty	wih
Six	chhih	Twenty-one	ikki
Seven	sat	Twenty-two	bài
Eight	ath	Twenty-three	te,i
Nine	noun	Twenty-four	chavi
Ten	das	Twenty-five	panji
Eleven	nyànran	Twenty-six	chhabi
Twelve	bàhràn	Twenty-seven	satài
Thirteen	tehràn	Twenty-eight	attài
Fourteen	chaudàn	Twenty-nine	unnatti
Fifteen	pundhràn	Thirty	tih or trih

Thirty-one	ekati	Sixty-eight	attāt
Thirty-two	batti	Sixty-nine	unhattar
Thirty-three	teti	Seventy	satar
Thirty-four	chauti	Seventy-one	ekhatar
Thirty-five	painti	Seventy-two	bāhatar
Thirty-six	chatti	Seventy-three	tehatar
Thirty-seven	sainti	Seventy-four	chauhattar
Thirty-eight	attainti	Seventy-five	panjhatar
Thirty-nine	untālī	Seventy-six	chahattar
Forty	chāhli	Seventy-seven	sathattar
Forty-one	ektālī	Seventy-eight	athattar
Forty-two	baitālī	Seventy-nine	unāsi
Forty-three	tirtālī	Eighty	asi
Forty-four	chautālī	Eighty-one	ekāsi
Forty-five	paintālī	Eighty-two	beāsi
Forty-six	chatālī	Eighty-three	treāsi
Forty-seven	sentālī	Eighty-four	chaurāsi
Forty-eight	att, tāli	Eighty-five	pachāsi
Forty-nine	unwanjā	Eighty-six	cha, āsi
Fifty	panjāh	Eighty-seven	satāsi
Fifty-one	ekwanjā	Eighty-eight	attāsi
Fifty-two	bawanjā	Eighty-nine	unānawe
Fifty-three	tirwanjā	Ninety	nave
Fifty-four	chauranjā	Ninety-one	ekānave
Fifty-five	pachwanjā	Ninety-two	bānave
Fifty-six	chawanjā	Ninety-three	teānave
Fifty-seven	satwanjā	Ninety-four	chaurānave
Fifty-eight	atwanjā	Ninety-five	pachānave
Fifty-nine	unhāt	Ninety-six	chāānave
Sixty	sat	Ninety-seven	satānave
Sixty-one	ekhāt	Ninety-eight	atānave
Sixty-two	bāhat	Ninety-nine	nadinave
Sixty-three	tehat	Hundred	sou senkda
Sixty-four	chaut	Thousand	hazār
Sixty-five	pepant	Hundred thou-	lakh
Sixty-six	chahāt	sand	
Sixty-seven	satāt	Million	karod

Ordinal Numbers.

First	pahlā	Sixth	chanwān
Second	dujjā, dusrā	Seventh	satwān
Third	tīsrā trijā	Eighth	atwān
Fourth	chauthā	Ninth	nāwān
Fifth	panjwān	Tenth	daswān

CONJUGATION OF THE AUXILIARY VERB.

Indicative Mood. Present Tense.

Main hān or ān	I am	Asi hān or ān	We are
Tūn hen or en	Thou art	Tusi ho or o	You are
O hen or en	He is	O hain or ain	They are

Perfect Past Tense.

Main haisān or sān	I was	Asi haisān or āhe	We were
Tūn haisen or sāen	Thou wast	Tusi haisāo or āhe	You were
O haisi si or āhā	He was	O haisin or sin	They were

Imperfect Past Tense

Main hundà sàñ	I was being	Asi hunde sàñ	We were being
Tùn hundà sàen	Thou wast being	Tusi hunde sà,o	You were being
O hundà si	He was being	O hunde sàñ	They were being

Pluperfect Past Tense.

Main hoià sàñ	I had been	Asi hoye sàñ	We had been
Tùn hyà sàen	Thou hadst been	Tusi hoye sà,o	You had been
O hoyà si	He had been	O hoye sàñ	They had been

Future Tense.

Main howangà	I shall be	Asia howàngè	We shall be
Tùn howengà	Thou shalt be	Tusi hovogè	You shall be
O hevegà	He shall be	O ho ange	They shall be

Imperative Mood.

Tùn ho or o	Be thou	Tusi hovo or vo	Be you
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The negative imperative is formed by prefixing na.

Subjunctive Mood

The relative conjunction (harf i shart of the Arabians) is expressed by je (if) and the correlative conjunction (harf i jaza) by tàn (then.)

Present Tense.

Main howàn	I may be	Asi hoviye	We may be
Tùn hoven	Thou mayst be	Tusi hovo	You may be
O hove	He may be	O howan	They may be

Perfect Past Tense.

Main hundàn	I had been	Asi hunde	We had been
Tùn hundon or hundà	Thou hadst been	Tusi hunde	You had been
O hundà	He had been	O hunde	They had been

*Past Participle.**Verbal Noun.**Infinitive Mood.*

(Ism i mähfûl) hoyà

(Ism i fâil) honewâlâ

(Masdar) honà

been

being

to be

CONJUGATION OF THE VERB *A'khnâ*, TO SPEAK.

(Masculine.)

Present Tense.

Main àkhnà	I speak	Asi akhnyàn	We speak
Tùn akhnain	Thou speakest	Tusàkhde,o	You speak
Oakhдай	He speaks	O àkhden	They speak

Perfect Past Tense.

Main àkhyà	I spoke	Asàn àkhyà	We spoke
Tùn àkhyai	Thou spokest	Tusàn àkhyà	You spoke
Us àkhyà	He spoke	Inà àkhyà	They spoke

Imperfect Past Tense.

Main àkhdà sàñ	I was speaking	Asi àkhde sàñ	We were speak- ing
Tùn àkhdà sàen	Thou wast speak- ing	Tusi àkhde sà,o	You were speak- ing
O àkhdà si	He was speaking	O àkhde sin	They were speak- ing

Pluperfect Past Tense.

Main àkhyà si	I had spoken	Asàn àkhyà si	We had spoken
Tùn àkhyà si	Thou hadst spoken	Tusàn àkhyà si	You had spoken
Us àkhyà si	He had spoken	Inà àkhyà si	They had spoken

<i>Future Tense.</i>			
Main àkhangà	I will speak	Asi àkhange	We will speak
Tùn àkhengà	Thou wilt speak	Tusi àkhoge	You will speak
O àkhegà	He will speak	O àkhange	They will speak
<i>Imperative Mood.</i>			
Tùn àkh or akh	Speak thou	Tusi àkho	Speak you
<i>Subjunctive Mood. Present Tense.</i>			
Main àkhàn	I may speak	Asi àkhiye	We may speak
Tùn àkhen	Thou mayst speak	Tusi àkho	You may speak
O àkhe	He may speak	O àkhan	They may speak
<i>Perfect Past Tense.</i>			
Main àkhda or àkhda	I might speak	Asi àkhde	We might speak
Tùn àkhdo	Thou mightest speak	Tusi àkhde	You might speak
O àkhda	He might speak	O àkhde	They might speak

CONJUGATION OF THE VERB *Kehna*, To TELL.
(Feminine.)

<i>Present Tense.</i>			
Main kehnî àn	I am telling	Asi kehnî àn or kehnîyàn	We are telling
Tùn kehnî en	Thou art telling	Tusi kehnîyàno	You are telling
O kehnîe	She is telling	O kehnîyà en or kehnîyan	They are telling
<i>Perfect Past Tense.</i>			
Main ke,ai	I told	Asàn keai	We told
Tùn keai	Thou toldst	Tusàn ke,ai	You told
Usne keai	She told	Unà keai	They told
<i>Imperfect Past Tense.</i>			
Main kehndî sàñ	I was telling	Asi kehndiyàn sàñ	We were telling
Tùn kehndî sàen	Thou wast telling	Tusi kehndiyàn sà,o	You were telling
O kehndî sî	She was telling	O kehndiyàn sin	They were telling
<i>Pluperfect Past Tense.</i>			
Main kehà sî	I had told	Asàn kehà sî	We had told
Tùn kehà sî	Thou hadst told	Tusàn kehà sî	You had told
Us kehà sî	She had told	Unà kehà sî	They had told
<i>Future Tense.</i>			
Main kahangî	I will tell	Asi kahanginyàn	We will tell
Tùn kahengî	Thou wilt tell	Tusi kahogîyo	You will tell
O kahegî	She will tell	O kahanginyàn	They will tell
<i>Imperative Mood.</i>			
Tùn koh	Tell thou	Tusi koho	Tell you
<i>Subjunctive Mood. Present Tense.</i>			
Main kahàn	I may tell	Asi kahyye	We may tell
Tùn kahen	Thou mayest tell	Tusî kaho	You may tell
O kahe	She may tell	O kehan	They may tell
<i>Perfect Past Tense.</i>			
Main kehandî	I might tell	Asi kehndiyàn	We might tell
Tùn kehandî	Thou mightest tell	Tusi kehndiyo	You might tell
O kehndî	She might tell	O kehndiàn	They might tell

Vocabulary of Adverbs, Past and Prepositions, Conjunctions, &c. &c., called in Sanskrit (Avyay).

Uppurr	}	above	Attarsùn	3 days hence
Uthe			Chauth	4 days hence
Heth		below	Panjauth	5 days hence
Wich		in	Uhchà	above, high
Bàhar		out	Nînwàn	below, low,
Idhir		here	Todî	} up to, 'till
Udhur		there	Lag	
Is wal		on this side	Tâin	
Us pàsse		on that side	Talak	
Agge		before	Par	but
Pichhe		after	Har wele hames-	always, at all
Sajje		to the right	hàn	times
Khabbe		to the left	Kadon	when
Jhabde		quickly	Jad	} when
Haulî		slowly	Jadon	
Therhrkî		slowly	Tad	} then
Dàdhî		fast	Tadon	
Halkà		light	Dihàde dihàde	daily
Bhàrà		heavy	Pher	again
Màdà		bad	Agle wele	formerly
Dàdhà		good	Hûna	now
Lissà		thin	Thàn	instead of
Mothà		fat	Pàr	across
Takdà		strong	Oràr	on this side
Wall		well	Uchhàn	on the top
Nàwal		ill	Niwàn	at the bottom
Waddà		large	Uttàd	a little high
Chotà		small	Niwàn	a little below
Lammà		long	Azpàs	round
Chaudà		broad	Sàmhe	in front
Aj		to-day	Bas	enough
Kal		yesterday	Bhi	also
Kal		to-morrow	Aho, hàn	yes, bhalà
Parsùn		day after to-mor-	Nàh	no
		row	Je	if
Jiwenke		(chunànchy)	Jedà	as large as
Aiwenke		(chunîn)	Edà	so large
Jadh		whenever	O,e	holla
Tadh		then	E miyàn	the same in re-
Barabbar	}	like	U	spect
Wàngar			Ve	} oh! for a woman
Mech		like in size	U, î	
Kîkar		why	Hai, hai	to call
Waste	}	for	Hàloe	oh! (pain)
La,î			Pàhryà	alas
Wadhîk, bohùn,	}	much	O, e, o, e	} calling for help
bahut			Nal	
Wadh, botà			Kol	} oh! for a slight pain
Thora		little	Te	
Ghat		less	Binà	} in company with
Ainwen		gratis	Bhàven	
Kulon		than		and
				without
				or

Vocabulary of Nouns.

Din	day	Kothà	house or cottage
Ràt	night	Jhugà	hut
Hath	hand	Darakht	} tree
Mundà	} boy	Rukh	
Nikdà		Bàtà	shrub
Chokrà		Bùtî	plant
Nikkà		Ghodà	horse
Kàkà		Tùirr	a tattoo mare
Nîngar	} girl	Ghodî	} mare
Lauhdà		Màdî	
Kùdî		Haran	} deer
Mundî		Miryon	
Chokrî		Mirg	} ass
Kàkî		Gaddon	
Nikkî	} son	Gaddàn	
Nikdî		Gadhà	} mule
Lauhdî		Kothà	
Putur		Khachhar	
Betà		Behàn	a colt
Dhî	} daughter	Wacherà	foal
Kàkî		Sand	a barren female
Peo	} father	Sunànk	a fruitful female
Bàbà		Tattù	a pony
Mà	} mother	Kukùd	a cock
Ammà		Kukùdî	a hen
Bhà,î	} brother	Kabùtur	a pigeon
Bhirà		Kuggî	a ring dove
Bhen	sister	Baghlà	} stork
Pànî	water	Baghlà	
Agg	fire	Titur	partridge
Rotî	} bread	Badhitar	a kind of ditto
Gogî		Batedà	quail
Tikkî		Tiliyarr	a bird
Sheher	city, royal seat	Gidad	jackal
Pind	} village	Lùmbud	fox
Thatà		Bagyhàd	wolf
Mohdà	a few huts	Sher	tiger
Giràn	a town	Babbar	royal tiger
Nagarî	a large city or ca-	Chîtà	leopard
Gharr	pital house	Shàgosh	panther
Tarkh	hyena	Mùlî	radish
Bijju	an animal that	Gàjar	carrot
	opens graves	Kulfà	purslain
Kuttà	dog	Chaulâi	beet
Billî	cat	Làl sàg	red beet root
Chuhà	rat	Bohud	figus indicus
Sap	snake	Ambh	mango
Neval	weazel	Anàr	pomegranate
Mor	peacock	Sandà phal	a fruit
Saggo	} lizard	Sangtarà	ditto
Go		Kimb	ditto
Sàna	a species of ditto	Chakotrà	pampelnose
Kachù	tortoise	Kelà	plantain
Kummà	turtle	Qulab	rose

Sensār	alligator	Lùn	salt
Bhulan	the water hog	Tel	oil
Ludhur	otter	Shakar	sugar
Uth	} camel	Ràb	syrup
Unth		Khand	sugar, soft
Rich	bear	Gùd	molasses
Bàndar	monkey	Mishrî	sugar-candy
Langùr	long-tailed ape	Patàsà	preparation of
Bakrà, bakrî	} he-goat and she-		sugar
Chhelà chhelî		Mirch	pepper
Bhedà bhed	goat	Lakad	wood
Bhedù	sheep, ewe	Ghe, o, ghî	clarified butter
Dhagî	} cow	Makhan	butter
Gàn		Anda	egg
Bald, dand, dhagà	bullock	Andde	eggs
Manj	she-buffalo	Dudh	milk
Sandà	he-buffalo	Dahîn	} curds
Sànd	bull	Chakkà	
Battak	duck	Lassî	} butter-milk
Kanak	wheat	Kassà	
Chànwal	rice	Panhàk	} a cooking pot
Cholà	pulse	Hàndî	
Càbulî chola	white ditto	Kunnî	
Masar	lentil	Tablî	
Mung	phaseolus mungo	Chapnî	cover
Manha	phaseolus maxi-	Do, î	wooden spoon
	mus	Chullà	cooking place
Rawành	a particular bean	Kadchî	iron spoon
Juàr	the common grain	Kadâi	frying pan
	holcus soryum	Tavà	do. for bread
Makâi	Indian corn	Uklî	mortar
Janv	barley	Molà	pestle
Matar	a pea	Hardar	saffron
Bàjrà	the common grain	Manjî	bedstead
	holcus spicatus	Pîdî	small cot
Kangd	millet	Kadtad	cot of leather
Pyàz	} onion		thongs
Gandà		Lohà	iron
Wassal		Kalâi	tin, (? tinning)
Thomb	leek	Sikkà	lead
Gonglùn	turnip	Tàmbà	copper
Karam	cabbage	Pittul	brass
Methrî	thyme	Sonà	gold
Palak	spinnage	Chàndî	silver, pure
Rupà	silver	Dhounn	nape of the neck
Jîst	pewter	Kan	ear
Pàrà	} quicksilver	Pàpdî	soft part of ear
Jîwà		Kanûne	lobe
Hurtàl	yellow orpiment	Suthan	trowsers
Patharr	stone	Nalà	} breeches string
Pattar	leaf	Nadà	
Angùtà	nail	Pag	turban
Chichî ungul	little toe	Mitthà	sweet
Pabb	sole	Khattà	sour
Ad	heel	Koudà	bitter

Gità	anle	Kasailà	pungent
Pinì	calf	Sahùnà	salt
Godà	knee	Bakbakà	nauseous
Chapnì	knee-cap	Phikà	insipid
Sathal	} thigh	Tattà	hot
Pat		Thandà	cold
Chutud	buttocks	Narm	} soft
Nàv	} navel	Kulà	
Dhunì		Sakhat	hard
Tang	leg	Kharwà	rough
Pet	stomach	Kulà	smooth
Ojri	tripe	Dhilà	liquid
Andràn	entrails	Thindà	greasy
Phiphadà	lungs	Uchhà	high
Hath	hand	Ninwà	low
Jibh	tongue	Mehngà	dear
Talì	palm	Sastà	cheap
Vini	below the elbow	Gillà	wet
	arm	Sukka	dry
Kohnì	elbow	Sukha	bhang
Doulà	arm above elbow	Wàl	hair
Mohdà	shoulder	Pate	locks of hair
Pith	back	Muchhà	mustachoes
Gal	} neck	Dàdì	beard
Galà		Judà	top knot of hair
Sangì Hoth	wind-pipe	Mendì	ringlets
Hoth	lip	Kachh	} armpit
Dand	tooth	Bagal	
Alàshà dahnà	jaw tooth	Kuth	cue of hair
Khàdì	} chin		{ plaited hair by which virgins are distinguish- ed
Khodì		Palkà	
Kalà	jawbone		virgin
Galh	cheek	Kimàrì	widow
Nakh	nose	Randì	bridegroom
Kothì	} grisel of the nose	Gabrù	} husband
Ghodì		Gharwàlà	
Akh	eye	Khàwand	bride
Pipilì	eyelash	Woutì	wife
Annà	eyeball	Gharwàlì	gunpowder
Chhappar	eyelid	Dàrù	ditto
Bharwatà	eyebrow	Barùd	grass
Mathà	forehead	Ghà	grain
Putputì	temple	Dauà	} white
Tàlù	scalp	Chittà	
Kopad	crown	Baggà	mad
Ghandì	palate	Jhalà	pleasure
Làl	red	Phànwani	angry
Kalà	black	Kàwad	ill
Nilà	blue	Màndà	well
Pilà	yellow	Changà	pain
Sàwà	green	Pid	paper
Machhì	fish	Kagadh	inkstand
Màh parshád	flesh	Dawàd	pen
Sùraj	sun	Lekhan	
Chan	moon		

Pinis	palanqueen	Khùh	well
Tàrà	star	Ràh	road
Ubbhurdà	} east	Pendà	journey
Chaddà		Nào	name
Sehandà	west	Wadhyai	fame
Parbat	north	Kàthi	saddle
Dakhan	south	Rakàb	stirrup
Wàh	wind	Dumchi	crupper
Hanerá	darkness	Tàhrù	saddle-cloth
Hanerí	dust storm	Mukht à	head stall
Chhanan	light	Faràkhi	surcingle
Dàkh	grapes	Hall	plough
Duhngà	deep	Panjáli	yoke
Kachà	raw	Suàgà pat	drag
Pakkà	cooked	Kahi	pickaxe
Singh	horn	Rambà	spade
Sumb	hoof	Dàtri	sickle
Khur	divided ditto	Paili	field
Unn	wool	Pahàd	hill
Rùn	cotton	Tibbi	hillock
Rùni	do.	Chhil	} bark
Bolí	language	Sakk	
Bhukh	hunger	Jad	root
Treh	thirst	Tehni	branch
Jhutí	shoes	Kotdi	room
Annà	blind	Dahlàn	verandah
Gungà	dumb	Ithà	brick
Dorà	deaf	Vedà	terrace
Sùjàkà	having sight	Tâyà	father's elder
Lùhlà	lame with both		brother
	legs	Dàdà	father's father
Kànà	blind of one eye	Nànà	mother's father
Bhengà	double-sighted	Parnànà	nànà's father
Langà	lame of one leg	Shakarnànà	father of latter
Sidhà	straight	Potrà	grandson
Dingà	crooked	Padotrà	great-grandson
Apàthà	upset	Bharjài	sister-in-law

Vocabulary of Verbs.

A'vnà	to come	Pìvnà	to drink
Jàvnà	to go	Satnà	to throw
Leàvnà	to bring	Devnà	to give
Le jàvnà	to carry away	Lenà	to take
Rakhnà	to put	Nachnà	to dance
Uthàvnà	to raise	Kudanà	to leap
Uthnà	to rise	Hasnà	to laugh
Baithnà	to sit	Ronà	to weep
Khàvnà	to eat	Sadnà	to call
Marnà	to beat	Khalonà	} to stand up
Wichàrnà	to think	Khadonà	
Tolnà	to weigh	Gavàvnà	to lose
Mechnà	to measure	Khulàvnà	to loosen
Pakànà	to cook	Dhakàvnà	to cause to be
Ubàlnà	to boil		pushed

Bhunnà	to roast	Khoturnà	to dig
Kholnà	to open	Bijnà	} to sow
Tapnà	to bound	Rahwnà	
Bannà	to bind	Patnà	to pluck
Wadhnà	to cut	Mangnà	to ask
Phàdnà	to break	Tuthnà	} to break
Doudnà	} to run	Bhajnà	
Druknà		Khuruknà	to scratch
Likhnà	to write	Chatnà	to lick
Padnà	to read	Dabnà	to press
Phirnà	to stroll	Vithnà	to pour
Chiknà	} to pull	Phùknà	to blow
Kichnà		Khednà	to play games
Pùjnà	to wipe	Kùknà	to call
Chhilnà	to scrape	Khiskanà	to sneak away
Dignà	} to fall	Uturnà	to descend
Dhainà		Khalwàvnà	to make stand
Digàvnà	to make fall	Kharchnà	to spend
Dig pàvnà	to fall	Chudàvnà	to release
Janà	to bring forth	Chadnà	to ascend
Gàli kadhni	to abuse	Dhiknà	to push
Karz lenà	to borrow	Sivnà	to sew
Hatàvnà	to remove	Wadhnà	to grow
Turnà	to walk	Tilaknà	to slip
Wajàvnà	to play on an in- strument	Darrnà	to fear
		Nasnà	to retire
Ghulnà	to wrestle	Bharnà	to fill
Kambnà	to tremble	Tuknà	to chop
A'khnà	to speak	Thakornà	to care of, to mind
A'nwàvnà	to make bring		

A short Sikh Vocabulary.

Muslà	a Musalmàn	Chùngnà	to smoke
Konà singh	bald-headed	Dosà	Dost Muhammad
	s.m. disrespect	Rangà	Aurangzeb
	to Musalmàn	Pahul le, onà	to become a con- vert
Sukhà	the intoxicating plant bhang	Kachà singh	breeches
Sunerà	the vessel in which bhang is bruised	Angà	coat
		Kesà	} hair weavers, an epithet of Sikhs
Chakhnà	to eat or drink	Dhàri	
Parshàd	eatable	Dàtàn	tooth brush
Màhàn parshàd	meat	Granth sàheb	the Sikh scripture (Granth)
Chità bajàvnà	to make water	Agan	fire
Kàve phirnà	to ease one's self	Wàchnà	to read
Suchetà karnà	to make ablution	Ràmjangà	a matchlock
Niwàj	prayer	Bàti	a pot
Mast jad	} a mosque	Kadchi	a spoon
Thati		Woltoi	a vessel for cook- ing pulse
Gadhi	a hooka		butler
Kàj	marriage	Làngri	cookroom
Sultànà	Sultàn Muham- mad Khàn	Langar	pieces of flesh
		Dalhe	

Pirnà	Pir Muhammad Khàn	Làs	soup
Phattà	Wazir Fatteh Khàn	Karnà	to cook (not pakàvnà)
		Warjnà	to stop one's own dinner, i. e. to accept an invitation
Tambùrà	Timour Shah		
Pendhyà	Pendà Khàn (Tanauli)		
Gadwài	cup-bearer		

Mahàràj Ranjit Singh has the following peculiar Vocabulary of his own.
 Bandbast, opening of the bowels, Dast in Persian.
 Thirmili, a cheek or curtain, cheekh in Panjabi.
 Khismati, an ewer, chilamchi in Persian, because chilams (pipes are not lawful in the Granth.)
 Sugdà (clever) a stool, instead, of modà, because this word means a fool.
 Kangà Sàgar, a goglet, Aftàba in Persian.

Sentences.

Wàr (ji properly Wà Gurúji) kà The Sikh salutation.

khàlsà	
Tuhàdà nàñ ki,e	What is your name?
Tusi kiddar jande,o	Where are you going?
Tùn kiddar jànnà en	Ditto, ditto, ditto, to an inferior.
Is pinddà nàñ hi,e	What is the name of this village?
Tuhànù thand lagi,e	You have caught a cold.
Oh pind kinnà dūr,e	How far is that village?
Tuhàdi umur kitni e	What is your age?
Tusi sàdde bhirànù jànde o	Do you know my brother?
Isdà mul ki loge	What will you take for this?
Tuhàdiyàn trimatàn kitniyàn	How many wives have you?
Tusi ghodyànú ki dende,o	What do you feed horses on?
Tuhàde ghodyàndi ki khuràk e	What is your horses' food?
Tusi kis wàste mere utte ghusse o	Why are you angry with me?
Tuhàdà peo juvndà e	Is your father alive?
Nàh tre vare huen jo pùrà hogaya e	No, these three years since he died.
or (margàyà e)	
Tusi kadin Turkisthànnú ga,e,o	Have you ever been to Turkistàn?
Din vich kitni veri khànde,o	How many meals do you make a day?
Ki, ki, khànde,o	What do you eat?
Nazar àondà e jo aj min wasegà	It seems as if it would rain to-day.
Ki kar nazar àonci	How do you know?
Asàde kul hek pàredi kikmat,e	I have an instrument containing quicksilver.
Ek man bi wichon kitnà hàsal hundà,e	What is the produce of a maund of seed?
Aj kal thon (nàlon) bahut thand,e	To-day is much colder than yesterday.
Je tuhànù vel nehin tà àpne gumàsh-tenù ghal denà	If you have not leisure send your agent.
Aj bazàr wich hundidà ki bhà,e	What is the exchange of a bill to-day in the bazàr?
Hundi mathi	The rate has fallen.
Hundi chaddi,e	The rate has risen.
Koi sathtàn nehin lagi	You are not hurt are you?
Tusi odaretàn nehin	You are not uncomfortable are you?

- Tusi ordarnà nehin jedi gal mango Don't make yourself uneasy, what-sohî hâzar, e eh tuhàdà apnâ ghar, e ever you want shall be forthcoming; this is your own house and dusrâ nehin jànnà not a strange one.
- Asi âpne kam kâj wich rudde renne- I am busy about my own affairs or yàn ne tàn dam dam wich tuhâde I would be with you every moment kul ponchiye
- Is hauzte tuhàdà kî kharch àyâ, e What have you spent on this cistern? Hazâr ek rupayâ lagâ howegâ asâde It might have cost me a thousand sâbkâr nû pakkî khabe, e uskolon rupees or so, but my steward knows puchke das dewânge je tuhànû the exact sum and will tell you bahut lod e tàn if you particularly require and will ask him

Dialogues.

Illustrative of the private character of the Ruler of Lahore.

Mahàràj jî, Kàbul dà ikbâr àyî e News from Cabul has arrived your highness.

Hàjar karo

Bring the man in.

Mahàràj jî hàjar e

He is here your highness.

Fakîr horànû bulào

Call the faqueer.

Takîr jî hàjar ho, o

Will you please to come in faqueer?

Sardâr Dost Mamadâ, e yà kisse hor dà, e

Is the letter from Sardâr Dost Muhammad, or from any one else?

Mahàràj jî, Sardâr Sâhabdâ, e

It is from the Sardâr, your highness.

Hachâ pado kî likhyâ e

Well read what is in it.

A'pdî umur darâz hove vîh bhâr dâlîde do ghode ek talwâr hazûr mu allâde waste hâzar en khazûr kabûl farmâûn

May your age be great : twenty loads of fruit, two horses and a sword, are here for your supreme highness; will your highness deign to accept them?

Nikkâ Mishor hâzar hove

Here, Nikkâ Mishar.

Mahàràj jî ershâd

Your highness, what orders?

Mishar jî, tusi Belîrâm horàn kol jào ek hàthî hauda chândî dà ek bandûk Sindhy, Gujrâthî talwâr das jode dushâlyânde rang birangî hache mahîn howan Dost Mamad wâste bhej do fakîr jî tusi bî likho tedâ sâddâ ràh hek chàhî dà agge isthon hoî bandobast pakkâ ban jiswich tùn saukhâ rahen, nehin tàn Sarkâr Dasserâ karke chadan wâlî, e na kahîn jo mainû khabr nehin kîti ne

Mishar, do you go to Belîrâm and send for Dost Muhammad an elephant with a silver houdâ, a Sindhian matchlock, a Guzeratî sword, ten pairs of shawls; let them be fine and of different colors: and, faqueer, do you write and say his and my road is one, and that he must make some good arrangement, by which he may live comfortable; or else the Sarkâr intends to march on him after the Dusserâ; and tell him not to say he was not forewarned.

Jo Hazûrne ershâd farmâen likhe gai en

What your highness ordered, is written.

Wakîl nâl tor deo

Send it by the Vakîl.

Râjà sâheb horànû bulào

Call the Rajah ! (Dhyan Singh).

Mahàràj jî, hàjar ân

I am here your highness.

Râjà jî, panj ardalî âpne bhej deo ate jâ ba jâ likh bhejo jo ek sâheb Attock wâlê ráhon awnden sau sau rupeyâ majal ba majal, àtà wîh

Râjà, send five of our own orderlies and write to every place that a gentleman is coming by the Attock road; give him one hundred

man, do man chànwl, man ghî,o
panjàh kukud, das ghade dudhde
hor dahîn kesàn pawanù, panj son
ànddà manjiàn, lakhriyàn, bhànde
mittîde hor jo lod howe ne sab
khatâr karnî chaukî paihrâ majal
ba majal dà rakhnâ jimmâ tuhâ-
dâ e

Mahàràj jî, sat bachan

Mishar jî, Fattû Bhayyenù ghal de,o
Jamadâr sâb horànù bula lyàwe

Jamadâr jî, jis tarah ràje sâbnu er-
shâd hoyà,e tusi bî àpnî muluk
wich likh bhejo jo sâheb kisî gale
khafa na howan; manjil bamanjil
dî rasîd sâbandî hàjar hove

Miyan Ialai Baksh Kumidân ta
Myân Sultân Mahmûd, te Mîrjâ
Mandar Aly, nyâhrân nyâhrân
kârtûs jinsî tophânde ta ikkî ikkî
ghodnâlande peher din rende jo
sâheb dàkhal howanje hukm,e

Mishar, Sukhrâjnù hukm de ghalo
do kampaniyân Jahangîr de mak-
bare lains rehan ate pâ rikâb
sâbande hàjar rehan

Jedî Sing, ànwâlî Paltan e tansâlî
de bâr lains rehe jis wele sâheb
dàkhal howan addall wich àve

Mishar jî, Kutbenù hukm deo jo
bîviyànù bulâ leàve panjàh panjàh
rupeyâ toshekhâne wichon le de,o
eh hukm de de,o jo ban tan ke
àwan

Mishar jî, Khair Aly Khân Gubâr-
chynù panch sau rupeyâ lekhwâ
deo aten eh hukm deo jo gharî
râtthon agge agge dîp mâlâ saman
wich hàjar hove

Sâtâr Bâghwân hàjar hove

Mahàràj jî hukm

Kal Shâlâ bâgh wich pehr diuthon
agge agge maifal sâbân waste
hâzar hove

Mishar jî, Mishar Belîrâmnù àkho,
hek kanthâ mot yândâ jodî kady-
ândî hiriyândî jadâv dushâlâ bhârâ
hek thàn kinkhâbdâ panch sau
rupeyâ sabandâ, Khismatqârân
waste hek hek khes uchâ hor jede
sâbande àdmî onhâ waste wade

rupees at every stage, flour twen-
ty maunds, two maunds of rice, a
maund of ghee, fifty fowls, ten
pots of milk and curds to wash
his hair, five hundred eggs, cots,
firewood, earthen pots, and what-
ever he may want; let him have a
guard at every stage. This is
your trust

Truly spoken your highness.

Mishar, send Fattû Bhayyâ to call
Jemadar Kushâl Singh.

Jemadar, do you also as I have or-
dered the rajah, and write to your
district that the gentleman may
not be uncomfortable, and get al-
so his receipts at each stage.

Tell Miyan Ialai Baksh Kumedân,
Myân Sultan Mahmûd, and Mîr-
zâ Mandar Aly (to fire) eleven
rounds from the garrison guns,
and twenty-one from the field pieces
a pahar before sunset when the
gentleman arrives.

Mishar, send to Sukhrâj and tell him
to keep two companies in readiness
at Jehangîr's tomb as the gentle-
man's escort.

Let the Singh regiment be in readi-
ness outside the Tanksâlî gate to
accompany the gentleman as an
escort.

Mishar, tell Kutba to call the ladies
(dancers), give them fifty rupees
each out of the treasury, and order
them to come dressed out

Mishar, let Khair Aly Khân Gubâr-
chy receive five hundred rupees,
and tell him to have lamps ready
in the Saman bastion a gharî be-
fore night.

Let Sâtâr gardener be called.

What order your highness?

To-morrow before nine o'clock let
an entertainment be prepared for
the gentleman in the Shâlâ gar-
den.

Mishar, tell Mishar Belîrâm to have
to-morrow morning ready at the
Shâlâ garden, a pearl necklace, a
pair of gold braceletes set with
diamonds, an expensive pair of
shawls, a piece of khinkâb, five
hundred rupees for the gentleman's

- welē kul shālā bāgh wich hāzar howan
 Nikā Diwān jī, Munshī Sarabdhyaḷ hājār karo
 Parwānā lekho Raje Suchet Singh harānū, hazār swār do hazār pyā-dā Peshāwaron kūch karke Bannū-dā bandbast karan, hek Panwāna Futteh Singh Mān horānū lekho Rājā Sābdī Kamān mannī tasān hor inhānde hukm wichon adūl nehin karnā
 Ershād likho Diwān Dannunu, Guzerāt dā muluk Sarkār dendi, e Kabul kar lai rupeyā panj hazār nazarānā sarkārdā leāve jis wele lyāve us wele khilat pehan, jā, e
 Mahārāj jī, Dīwān horī kabul nehin karde
 Aiwen bhadu, ā e nazarānā wāste kabul nehin kardā do hāzār chad deo ape man legā
 Mahārāj jī, Diwān horāne man liyā e
 Ditthā Jamadār jī, bhadweda tamā-shā do hazār rupeyā chadyā tāt kinkar man liyās
 The Mahārājā ill with a pain in his knee.
 (*A Farash*). Mahārāj jī, hek wadā Sayad e medi tang dukhdi si hath lāvnde in *khair* ho gai, i
 (*The Mahārāj*). Mishar jī, oh Sayadnu leā Ruldu Farāsh thon jāgā puchh leni hāthi kaswā le, o wich chadākar leāvnā adab nāl
 The Sayad arrives.
 (*Sayad*). Bhā, i tenū sukh hove pādshāi peyā kar gajdā raho
 (*Mahārājā*). Mishar jī, panch pot-lyān sau sau diyān leāo
 (*To the Sayad*). Mahārāj jī, kal bi darshan devna
 (*Another Farash*). Mahārāj jī, hek sādḥ āyā Guru Nānak sābdī juthi hai on hākul
 (*The Mahārājā*). Uswaktdi rakhi huis hājār karo onhā Sādhānā Mishar jī, asādā *khāsā* be jāocudde-wich onā sābānu chadākar le ao
 The Sādh arrives, unfolds the shoe from a hundred wrappers. The Mahārājā salutes it and applies it to his eyes, head and breast.
- servants, and a valuable khes each for his other men.
 Nika Diwan, call Munshi Sarabdhyaḷ.
 Write an order to Rāja Suchet Singh with one thousand cavalry and two thousand infantry to march from Peshawar and settle Bannu, and write an order also to Futteh Singh Mān to put himself under the Rāja's orders, and not to disobey any of his commands.
 Write an order to Diwan Dannu that the Sarkar has given him the country of Guzerat, order him to accept it, and to give five thousand rupees nazarana for it; at the time of presenting which he will receive a khilat.
 Your highness, the Diwan refuses to accept it.
 Just like the rascal, he does not accept it on account of the nazarana; take off two thousand and he will obey.
 Your highness, the Diwan has agreed. Do you see Jamadar, the play of the rascal? two thousand rupees have been remitted, why has he accepted it now?
 Your highness, there is a great Sayad who cured a bad leg of mine by the touch of his hand.
 Mishar, bring that Sayad; ask Ruldu Farash where he lives, get ready an elephant and bring him on it with respect.
 Brother, may you be well and carry on your government; may you continue to bluster in the world.
 Mishar, bring five bags of a hundred rupees each.
 Your highness will, I hope, give me a sight of yourself to-morrow.
 Your highness, there is a holy man who has one of Guru Nanak's shoes.
 What, has he preserved it since that time; bring here that Sadh and take my own *khāsa*, Mishar, for him to come in.

- (*The Mahārājā*). Mishar ji, hazār rupeya da pind dharmarth Wazirabad de talke wichon likhwa de, o aten juthi sabanu toshakhane wich rakhwa de, o
- (*Another Servant*). Maharaj ji, hek wada pandit Kashi on aya wada padya hua ounapas hek ling e Madewjida o farmaunden paven jeha dukh dard Sarkardu hove lavnde nale sukh hojave. Tad jano jo ling sachā, e
- (*The Mahārājā*). Mishar ji, hathi haswa lo chandide haudewala pandit onaru wich bahake sitabe hajar karo
- (*The Servant*). Maharaj ji, pandit hori wada sakht mizaj hain awan ki mehin awan
- (*The Mahārājā*). Jis tara jano unhanu leao hek panch sau rupeya bi le jao toshekhane wichon
- (*Servant*). Maharaj ji, sat bachan The pandit arrives, takes out the stone, the Maharaja rises and rubs it over his body.
- (*Mahārāj*). Mishar ji, hek hazar rupeya hor leakar matha teko pandit horanu das rupeya roz lawa deo
- (*Pandit*). Hamanu kuch nehin bākar Mahadevji ka hukm hai jab ek Raja hachha hovega to yahan se uthana isse hukm muafik ham kashī se ture hain
- Tusi tin char roz darbar maukuf karo
- After some days, the Maharaj hears that the holy pandit has fallen in love with a dancing girl, and is accordingly an imposter; his only remark is, Sadh log en unko eh bat ban avti, e
- Mishar ji, order a perpetual grant to be written of a thousand-rupee village in the province of Wazirabad and put the reverend shoe in the treasury.
- Your highness, there is a great pandit arrived from Benares deeply read, and has a lingum of Mahadeo with him; he says whatever pain the Sarkar may have will be cured by applying it. It must therefore be a real one.
- Mishar, saddle an elephant with a silver hounda and bring the pandit in it quickly.
- Your highness, the pandit is a man of a queer temper; he will not thus be brought.
- Bring him by all means, and take with you five hundred rupees from the treasury.
- Very well, your highness.
- Mishar, bring 1,000 rupees more and put it at his feet, and give the pandit an allowance of 10 rupees a day.
- I don't want any of it; I have Mahadev's orders to return when you are well, and I have brought this order with me from Benares.
- Don't hold your court for two or three days.
- These are holy men, they can do these things if they like.

Specimen of Punjābī verse.

- Simin badan yarafshan chehra lab surkhi misl anare phul hazire je un galzare
- Aten mirg akhinti mirg hairani vekh khuni main tumhare maran byanv sihare
- Mar bimar hazar pae teri zulf kundul wal mare wal wal sade mo, e wichare
- Par bhuj bhuj de, an Kalandar ashik maran mare karan kakare baith kinare
- Silver body, bespangled (freckled) face, red lips like the pomegranate, or poppy, or rather like a bed of flowers.
- And lascivious eyes shaming the deers; behold those blood-shot orbs, murderous stealers of the heart.
- Thousands have fallen sick and died, thy locks are ringlets in which you catch and burn us, and we die hopeless.
- But Kalandar, as he burns with love, sings, sighing, and bewailing in retirement.

2nd.

<i>Chale</i> nir akhinti behadd jadh yar vida kar <i>chale</i>	Tears without measure <i>started</i> from mine eyes, when my lover <i>started</i> at our separation.
<i>Jhale</i> log nasihat dende koun sang wicho dedi <i>jhale</i>	<i>Bearish</i> people reprehend me, but who can <i>bear</i> the spear of absence?
<i>Bhale</i> akl jehe chhad jànde jithe ishk marendà <i>bhale</i>	<i>Standard</i> wits are lost where love plants his <i>standard</i> .
<i>Palle</i> akl na rahî Kalandar jàn ishk àve ith <i>palle</i> .	Kalandar <i>possesses</i> no wisdom when love <i>possesses</i> him.
Chasm bandùkh ten surmà ranjak tode zulf pakhà,e	Eye for gun, antimony for priming and ringlets for a match which is lighted.
Golî khâl disse mukh uppar jan oh shest karà,e	That mole appearing on thy cheek is a bullet when you present it to the mark.
Oh màre dilnù mul na kusse jàn oh kas chalàe	She is aiming at my heart, but can- not <i>strike</i> it though she loads and fires.
Par Kalandar matlab tayyen pàe jahàn apnà ap kohà,e	But know, Kalandar, you will then gain your ends when you <i>strike</i> yourself.
Dukhàndî main pùrchî paî mere pairsughlàn nâl tarode	I have arrived at the summit of pain; my feet have anklets of thorns.
Ahîn nâl parotyàn han jùn vekh ishkede zore	By sighs my tears have been <i>forced</i> out, behold the <i>force</i> of love!
Har singàr kîtà sab gham dà jadh main thon yar wichode kuk Ka- landar rab dàdhe agge mat pawan hotànà mode	I decked myself in mourning weeds when my love parted from me! entreat Kalandar before all-pow- erful God that your " <i>hot*</i> " may return.
<i>Jhalke</i> nakin tab ishkdà main kàhîl kîti <i>jhalke</i>	The fire of love does not <i>kindle</i> , I am <i>kindled</i> after long patience.
<i>Chalke</i> bir hun de mûnh âi huna jàwàn kith wal <i>chalke</i>	I <i>threw</i> myself into the fire, now how shall I get <i>through</i> .
<i>Ralke</i> dukhàn sùlàn kuthî sukh gâe asàthon <i>ralke</i>	Thorns and grief have <i>left</i> me pros- trate, and pleasure has quite <i>left</i> me.
<i>Kalke</i> jamme haran majàkhan pàî jàn Kalandar <i>kalke</i>	The child of yesterday is <i>roasting</i> me. The soul of Kalandar is <i>roasting</i> .

A VOCABULARY OF THE BARAKY LANGUAGE.

Introduction.

The Barakîs are included in the general term of Parsiwàn, or Tàjak†; they are original inhabitants of *Yemen*, whence they were brought by SULTA'N MAHMU'D of *Ghazni*; they accompanied him in his invasion of India, and were pre-eminently instrumental in the abstraction of

* Proper name.

† The popular derivation of the word Tajak is that the ancestors of that tribe were the keepers of the Taj (crown) of the Arabian prophet, Taj besides meaning a kingly crown is applied to the distinguishing cap of a Muhammadan fakîr (hermit).

the gates of the temple of *Somnath*. There are two divisions of the tribe. The Barakîs of *Rājān* in the province of *LOHGAD*, who speak *Persain*, and the Barakîs of *Barak*, a city near the former, who speak the language called *Barakî*; *SULTA'N MAHMU'D*, pleased with their services in India, was determined to recompense them by giving them in perpetual grant any part of the country they chose; they fixed upon the district of *Kānīguram* in the country of the *Wazirîs* where they settled. There are 2000 families of the *Rājān* Barakîs under *RASU'L KHA'N*, who receives 2000 rupees a year from *DOST MUHAMMAD KHA'N*. The contingents of both these chiefs, amount to 50 horsemen, who are enrolled in the *Ghulām Khāna* division of the *Cabûl* army. There are also 2000 families of Barakîs at *Kānīguram* under *SHA'H MALAK* who are independent. The Barakîs of this place and of *Barak* alone speak the *Barakî* language.

We receive a warning from the study of this Vocabulary, not to be hasty in referring the origin of a people merely from the construction of their language; for it is well known that the one now instanced was invented by *MIR YU'ZU'F*, who led the first Barakîs from *Yemen* into *Afghanistan*: his design was to conceal and separate his few followers from the mass of *Afghans* (called by them *Kāsh*), who would no doubt at first look upon the Barakîs with jealousy as intruders. The muleteers of *Cabûl*, being led by their profession to traverse wild countries and unsafe roads, have also invented a vocabulary of pass words.

*Vocabulary.**

Rosh, day	Kaftar, pigeon	March, pepper
Gha, night	Kouk, Greek partridge	Run, clarified butter
Kalānak, boy	Oogh, camel	Maskā, butter
Dadai, father	Khirs, bear	Wolkh, egg
Zarigag, girl	Shādi, monkey	Pikakh, milk
Māw, mother	Bakrî, goat	Ghîp, curds
Khwār, sister	Nargoî, bull	Top,î butter-milk
Marzā, brother	Māngoî, cow	Khat, bedstead
Wokh, water	Ganum, wheat	Lyāf, coverlid
Aron, fire	Rizza, rice	A'hin, iron
Tikhān, bread	Pyāz, onion	Kalāî, tin
Kshār, city	Tambākû, tobacco	Surb, lead
Grām, village	Shalgham, turnip	Mis, copper
Ner, house	Karam, cabbage	Brinj, brass
Darakht, tree	Turab, radish	Tillā, gold
Bûtā, shrub	Kājar, carrot	Nukhra, silver
Yāsp, horse	Anār, pomegranate	Gap, stone
Gon, wood	Gulāb, rose	Balk, leaf
Yāsp, mare	Nimek, salt	Pusht, back
A,û, deer	Tel, oil	Sînā, breast
Khar, ass	Shakar, sugar	Nas, stomach
Khātir, mule	Khand, refined sugar	Lab, lip
Kurra, foal	Gud, molasses	Gîshy, tooth
Kirjî, fowl	Nabāt, sugar-candy	Makh, cheek
Nenî, nose	Gāka, meat	Bābā, grandfather
Tsimî, eye	Toavî, sun	Nawāsai, grandson
Sar, head	Marwokh, moon	Khāshnā, sister-in law
Goî, ear	Stûra, star	Pabega, above
Partûk, trousers	Mashrik, east	Podzema, below

* *sh* represents ष, in distinction from *sh* which stands for श.

Khwàsh, sweet
Turush, sour
Tegh, bitter
Shor, salt
Tokha, hot
Tsàka, cold
Narm, soft
Kilakhà, hard
Pabega, high
Zariya, low
Kemat, dear
Arazàn, cheap
Dirî, hair
Wadai, wool
Pambà, cotton
Wrosht, bread
Brût, mustachoes
Mâlî, husband
Nàk, wife
Dàrù, gunpowder
Ghwash, grass
Speg, barley
Ispeuq, white
Sùgha, red
Gharàsa, black
Nîl, blue
Zed, yellow
Shîn, green
Mâhî, fish

Maghrib, west
Shammâl, north
Junùb, south
Bàd, wind
Parogh, light
Târîkh, darkness
Angùr, grapes
Pukuk, ripe
Nakpukuk, raw
Shàkh, horn
Sumb, hoof
Palla, divided hoof
Kaush, shoes
Kor, blind
Gung, dumb
Karr, deaf
Ràst, straight
Kaj, crooked
Stud, tired
Dîmy, pain
Kàghaz, paper
Mushwànî, inkstand
Kalam, pen
Chhà, well
Ràh, road
Nàm, name
Zîn, saddle
Girî, mountain
Khisht, brick

Wàvera, in
Paneght, out
Indà, here
Yuwal, there
Makh, before
Papets, after
Razai, quick
Karàr, slow
Subuk, light
Wazmin, heavy
Khràb, bad
Shirra, good
Narral, thin
Ghota, fat
Sturra, large
Zarî, little
Shon, to-day
Sâr, to-morrow
Parîn, yesterday
Kàn, when
Perî, now
Bas, enough
Sher, yes
Na, no
Key, why
Zut, much
Dùkh, little
Tar, and

Numbers, Cardinal and Ordinal.

1	she	11	shandas	30	shîst
2	do	12	duàs	40	tsasht
3	ghe	13	shes	50	panzast
4	tsâr	14	tsares	60	khoshty
5	penz	15	panzes	70	hawai
6	ksha	16	shales	80	hashtai
7	wo	17	haves	90	nuvî
8	ànsht	18	ashtes	100	sad
9	noh	19	nes	1000	hazàr
10	das	20	jîst		
Auwal	first	Panjam	fifth	Nauwam	ninth
Duyam	second	Shasham	sixth	Dasum	tenth
Seyam	third	Haftam	seventh		
Chàram	fourth	Hashtum	eighth		

Verbs.

Razai	come	Gon	place	Khuron	eat
Tso	go	U'ra	take up	Shera	give
Rawarra	bring	Neh	sit	Nassa	take
Aglona	take away	Hust	rise	Dzana	beat

Sentences.

Az sipài yum	I am a soldier.
Tù gudaptso	Where are you going?
Drekhy oghok	He spoke false.
Tostar màkh marza ye	You are my brother.
Azr tù dagad pitsen	We will go together.

Tar tuna rupe dà à	Have you a rupee with you ?
Tar tù muwàjib tsùna	What is your pay ?
Nimàz digar shuk	It is the time of afternoon pray- ers.
Ta tsun umuron	What is your age ?
Tsun kalàn daron	How many children have you ?
Bàràn rasàk	The rain has come.
Tar boskshàr tsum petsa	How far is your town ?
Tsun bùmà daron	How much ground have you ?
Yàspakî tsà shai	What do you give your horse ?
Pa tsùna shai ka	What is his price ?
Tafor dadai guda	Where is your father ?
She chàn bùsak ka muluk	It is a year since he died.
Yàspdi to sarrang argho shtakai	How did you fall from the horse ?
Pera tsa kun	What shall I do now ?
Ta shùjâl Mulki jangine tarmâkh	My brother was wounded in the battle of Shujâwal Mulk.
marzà zakhmî shuk	Why don't you take care (what you do) in this affair ?
Kurrâ kâriner bhùsh tsarà na kun	A robber stripped me on the road.
Râhiner kuman ghal luchh dà kum	The Afghan is a starving nation.
Tà kash khalk zud khuranakai	What quantity of wheat is produced in that village ?
Kurra grâminer tsun kharwâr ga- num à ida	I have a pain in my stomach.
Tar màkhanas bademî	Do you know the road to Herat ?
Te Herât râhiner baladon	I hear that Kamran is a great tyrant.
Màka amarokh ka Kàmran zud zà- lim a	He gave four or five men for a sin- gle horse.
Tsâr penz sadaikî she yâspashok	What expence have you incurred on that tank ?
Kurra hauzjar tar tos tsun kharch shuka	What merchandise do you take from here ?
Indadi basten saudâ aglon	What may be the price of this piece ?
Tarra thàn kemat ba tsùn sa	The price of this piece in my opi- nion is 10 tumans.
Tarra thàn kemat tar màkha nazari- ner padas tuman	Why is khimkab so dear in this country ?
Kurra mulkaner khimkâb kewun grân a	Is assafoetida produced in your moun- tains ?
Tar tosi Girîner hinj paida sa	What is the use of this thing ?
Hà shai ba patsa kâr raza	The Mullas have all assembled in one place to-day.
Shou Mullâ hera she jâe tol shka	Are verses written in our language or not ?
Zar tos zabânaner badala dâhâ ki nagadâhâ	No : any one who rehearses verses rehearses them in Persian.
Nah kok ka ba badalâ ghok pa Pârsî baghok	What tribe of Kâsh (Afghans) are the best swordsmen ?
Ta kash i menziner tsen zai sham- shîrî a	Among these Afghans the Popalzais are the best swordsmen.
I' Kâshiner Popalzai sher sham- shîrî a	This is a good gun such as is not procurable in all Candahar.
Sher maltagha pa tamâm Candâhar ki sher maltaghnagda	In how many days will the caravan arrive ?
Tsun rosh bād kâfilâ raza	

Tarmàkh utaràk ta chàrsùkh kàra- I have put up in the carvansera of
 wànsarainer shuk me bàyad she the chàrsùkh (four bazars); you
 wàr kamàkh tamaner razai must come and see me some day.

A VOCABULARY OF THE PASHAI LANGUAGE.

Introduction.

The language is spoken by the people called Pashais, who inhabit the districts of *Mandàl*, *Chitela*, *Parena*, *Kùndi*, *Seva* and *Kùlman*.

Vocabulary.

Dawàs, day	Tàtî, father	Làm, fort
Vyàl, night	Aî, mother	Goshin, house
A'st, hand	Làyà, brother	Kadî, tree
Bàlàkùl, boy	Sàyà, sister	Ghodà, horse
Lavnî, girl	Wark, water	Ghodî, mare
Pànjai, man	Angàr, fire	Bai,î, good
Zaif, woman	Aù, bread	Batar, bad
1 I'	6 she	11 jae
2 do	7 sat	12 duàe
3 te	8 asht	13 tloe
4 char	9 no	14 chadde
5 panj	10 de	15 panjo
16 shod		
17 sattù		
18 ashtù		
19 naù		
20 vist		
Gul, river	Pà, foot	Sîna, breast
So,atà, he-goat	Nàwad, back	Chùchadik, paps
Baràtik, ewe	Kùch, belly	Kachî, armpit
Làwgà, pain	Gorechà, embrace	Dùr, face
Dàr, wood	Sir, head	Dudà, far
Darù, powder	Khawàgam, near	Sàmek, black
Phàjadik, she-goat	Shlek, white	Pelà, yellow
Baratà, ram	Sùnek, red	Alinà, green
Gal, abuse	Kachà, blue	Chàl, hair
Wàgan, wind	Khàt, bedstead	Chontà, small
Parontik, bullet	Nùnî, butter	Bàkùtà, fat
Mo, wine	Ave, flour	Chilà, cloth
Chan, vinegar	Golàng, drove of bul-	Sutàn, trousers
Gom, wheat	locks	Shunîm, dog
Lon, salt	Adà, bull	U'ndarik, cat
Gà, cow	Zaib, wife	Pe, flesh
Ghàs, grass	Pultem, son	Khartî, female ass
Panj, husband	Selt, knife	Dashnà, right
Wàyà, daughter	Sonezarra, gold	Sur àldash, sunrise
Chummàr, iron	Wàd, stone	Taj, star
Shlekzarrà, silver	Nàst, nose	Sang, earth
Anch, eye	Dùr, lip	Wàgh, rain
Khàd, ear	Jib, tongue	Sidal, ice
Dàn, tooth	Brùt, mustachoes	Rast, true
Dàdî, beard	Kalàvi, cheek,	Bo, much
Chagam, chin	Ling, leg	Silà, mud
Mandà, neck	Jeshta, ruler	Abal, clouds
Makadik, monkey	Ang, arm	Khurra, hoof
Lùntà, bow	Po, dust	Mînai, come
Pachh, cotton	Bhojil, earthquake	Nepà, sit
Yùl, wool	Kàn, arrow	A'yà, eat

Sai, thing	Khàb, scabbard	Amlàjà, run
Tish, bitter	Sùchak, needle	Virambù, walnut
Sadàl, cold	Kumar, deep	Baho, quince
Gand, large	Lasarrà, sweet	Amirik, pomegranate
Lagar, thin	Garm, hot	Akhud, below
Peràna, coat	Pînjà, flower	Pachadà, after
Kimanik, cloak	Dashik, grapes	Khàm, raw
Shuwatik, bitch	Ashadî, apricot	Tàdà, deer
Machh, fish	Manai, apple	Saro, mule
Khartà, ass	Obà, upon	Avtà, hunger
Lawich, jackal	Ebat, now	Koshadà, shoes
Chappà, left	Pachaleva, cooked	Bollà, deaf
Nirgich, sunset	Shing, horn	Khotà, lame
Màe, moon	Ledhi, female deer (roe)	Chàyà, well
Tàl, heavens	Kadagà, language	Witai, go
I'm, snow	Tenà, thirst	Ura, stand
Asal, hail	Andà, blind	Pe, drink
Lád, false	Gongà, dumb	
Kam, little	Bedà, mad	

Lau lau jhàlà

Tenà nàmî kussi

Kinà pàgi

Tù chude ai

Sabak mare

A'ù pachale

Wary achà

Likhan kegà

Emà sardàrkyàs

Go slowly.

What is your name?

Where are you going?

Where is your residence?

Learn your lesson.

Cook bread.

Bring water.

Write.

Who is your ruler?

Note.—The above vocabularies seem to have been all thrown out of arrangement in the copying, but we have not time to attempt their rearrangement.—ED.

A VOCABULARY OF THE LAGHMA'NI DIALECT.

Introduction.

Laghman is a province (*mahál*) of the principality of *Cabúl*, situated opposite to *Jalálábad*; it is sometimes written *Lamghàn*. It yields a revenue of 1,13,000 rupees, and is included in the government of MUHAMMAD AKBAR KHA'N, the favorite son of AM'IR DOST MUHAMMAD. The inhabitants of Laghman are Tàjaks or Farsîwànş.

Vocabulary.

Laè, day	Làm, fort	Làyà, brother
A'tth, hand	Kati, tree	Warg, water
Kitàlik, girl	Bakàr, good	A'ù, bread
A'e, mother	Vell, night	Gùng, horse
Sáyà, sister	Bàlàkùl, boy	Ghorà, horse
Angár, fire	Bàbà or tàtiyà, father	Nàkàr, bad
Nandî, river	Chap, left	Bàr, fruit
Shotik, she-goat	Drogh, false	A'kude, below
Làwegà, pain	Kam, little	Durà, out
Lodî, wood	Mandà, neck	Pàm, broad
Nùnî, butter	Baghal, armpit	Kamàn, bow
Ave, flour	Pindî, calf	Khàm, raw
Golàng, bull	Aneh, eye	Janàwar, beast

Gàs, grass	Kàd, ear	Limbe, tail
A'dam, man	Dàn, tooth	Pethàr, shoes
Panj, husband	Dàd, beard	Tunà, thirst
Shelt, knife	Pà e, leg	Kanà, deaf
Swran, gold	Chàn, back	Kuta, lame
Pàchadak, he-goat	Podà, near	Patîk, gone
Gâl, abuse	Khek, white	Maoe, moon
Wàgan, wind	Shùnek, red	Wàkh, rain
Gùlî, bullet	Alîná, green	Ablî, cloud
Gom, wheat	Kàt, bedstead	Sum, hoof
Lon, salt	Chantalà, small	Pachh, cotton
Gà, cow	Chàgh, fat	Sonà, thread
Màshî, woman	Mutà, short	Shàmek murch, black pepper
Tik, wife	Kàlà, cloth	Aruk, leek
Pultem, son	Sutàn, trousers	Ko, thing
Chummàr, iron	Khùdînk, dog	Shirîn, sweet
Mukhrà, silver	Màchh, fish	Shidàl, cold
Wàd, stone	Kar, donkey	Gul, flower
Matht, nose	Dùr, face	Ude, upon
U'kht, lip	Dùr, mouth	Kuchai, in
Jub, tongue	Rast, right	Liga, long
Brùt, mustachoes	Ràst, true	Tîr, arrow
A'st, arm	Bo, much	Pachîk, cooked
Kuchh, belly	Shànà, shoulder	Paranagà, bird
Dùr, far	A'llakh, side	Shàkh, horn
Shàmek, black	Ràn, thigh	Kalachà, speech
Thard, yellow	Sàng, earth	Avtà, hunger
Nîl, blue	Shilà, mud	Andà, blind
Chhàl, hair	Thur, sun	Gungà, dumb
Gand, large	Dum, smoke	Chhà, well
Sannà, thin	Zalzalà, earthquake	Aik, come
Ligà, tall	Gilàph, scabbard	Pàkam, I go
Perànik, coat	Pashàm, wool	Pàgà, he goes
Khàdà, turban	Gambà, deep	Pàkatha, ye go
Pishùndik, cat	Pyàz, onion	Pàkai, dost thou go
Pe, meat	Pàkî, razor	Pàkath, we go
Karatik, female ass	Sunchik, needle	Pàkan, they go
Shîr, head	Garm, hot	
Norîkh, nail	Khargosh, hare	
1 I'	6 khe	11 yà e
2 do	7 that	12 duà,e
3 te	8 akht	13 senzdà
4 châr	9 no	14 chadde
5 panj	10 de	15 panju
		16 shànzà
		17 abdà
		18 hashda
		19 nozda
		20 vist

A VOCABULARY OF THE CASHGARI (PROPERLY KASHKARÍ') LANGUAGE.

Vocabulary.

Dàk, a boy	Bughà, begone	Sur, head
Moashî, a man	Rupà, get up	Kàd, ear
Lesùn, a cow	Peà, drink	Ghach, eye

Astor, a horse	Dassà, take	Rikish, beard
Ashpaî, a sheep	U'gh, water	Dond, tooth
Unth, a camel	Gomb, wheat	Ege, come here
Chhànî, hair	Gumod, a girl	Hishik, sit down
Pusha, cat	Kumedi, a woman	Ejube, eat
I'nch, forehead	Deshawa, a bull	Math, with, give me
Naskâr, nose	Ghod dou, an ass	Mashr bà, goglet of
Barup, eyebrow	Pai, a goat	water
Shon, lip	Postam, wool	Shâpîkâ, bread
Legin, tongue	Rain, dog	Karînj, rice
Sîri, barley	Gharib, poor	Mah, waist
To kinî, who are you	Jîl, veil	Pâz, breast
Châdur, turban	Obistâ, dead	Bum, earth
Phadwâl, trousers	Zum, mountain	Jind, bedstead
Chhàn, take off (im- perative)	Ingar, fire	Satâre, stars
Bizwa, thin	Chohistam, I am hun- gry	Paghid, curds
Pong, foot	Ishgum, shall I eat	Paniyâ, night
Shurâk, thigh	Mâsam ludath, speak with me	Dashmânirâ, read
Khwânu, belly	Kisht, waistband	Metâl, a great man
Gaul, neck	Perâhan, coat	Mawlât, country
Trishty, thirst	Anjam, put on (impe- rative)	Kosh, shoes
A'smân, heaven	Chale but, a fat man	Jinwâ,i, born
Shîd, milk	Husht, hand	Ult, round
Chho,i, day	Mujastî, calf of leg	Him, snow
Dashmânî, reading		Jin, wood
Ange, come		
1 I'	4 chod	7 sut
2 ju	5 punj	8 ânsht
3 tru,i	6 chu,i	9 nenhan
		10 jash
		20 jishi
		100 do shum

A VOCABULARY OF THE TÍRHAÏ DIALECT.

Introduction.

The *Tírhai* language is at present confined to 3000 families, who abandoned their own country, the district of *Tírâ*, on a feud breaking out between the Orakzais and Afridis, and settled in the province of *Ninganhâr*. They figured in the religious revolution I am now about to mention.

In the reign of AKBER, when MIRZA HASN was Governor of *Cabûl*, a holy man by name HISAMODI'N, an Ansâri by caste, came from Hindustân, where his forefathers had been left by TIMURLANG, to Afghanistan, in which country he travelled and preached, and had succeeded in making many converts to the creed of the Shiah, to which sect he belonged; when AKHUN DARVEZA, whose shrine is now at *Peshâwar*, arose as his opponent, and as the defender of the orthodox faith of the Sunnis: HIS'AMODI'N had obtained the title of Pî'R ROSHAN (father light) among his own sect, and that of Pî'R TARÎK (father darkness) among the Sunnis. AKHUN DARVEZA petitioned the king, who gave orders to the governor of *Cabûl* to co-operate with him in exterminating the infidel Shiah. These two laid many snares to entrap their opponent,

who evaded their pursuit, accompanied by a body of 200 cavalry, by reversing the shoes of their horses. He escaped, and his fate is not known; but his three sons were secured and put to death. The labors of Pí'R ROSHAN were particularly successful in the district of *T'irá*, where he had 60,000 disciples; who on the disappearance of their preceptor, returned to their former belief.

Vocabulary.

Kuzrà, horse	Tsimber, iron	Mun, face
Bhadai, mare	Zyad, brass	A'zi, mouth
Pàli, bread	Postakai, leather	Màs, meat
Wà, water	Parannazar, silver	Nukh, nail
Sinth, river	Luhizar, gold	Khwai, right
Das, day	Bat, stone	Chap, left
Ràt, night	Achha, eye	Tsuk, little
Bir <i>ukh</i> , he-camel	Nasth, nose	Brokh, much
Strizy <i>ukh</i> , she-camel	Kan, ear	Ogà, shoulder
Bira tsinda, he-goat	Shunda, lip	Mare, neck
Strizy tsàli, she-goat	Dana, tooth	A'llakh, side
Ghwar, good.	Zhibba, tongue	Kharg, armpit
Nàkàr, bad	Bret, mustachoes	Run, thigh
Ghodi, abuse	Hast, hand	Pondi, calf of leg
Bàli, wind	Pà, leg	Brich, tree
Nàr, fire	Tsat, back	Bhum, earth
Làdà, wood	Damma, belly	Gad, mud
Brekhh, pain	Boga, near	Duda, dust
Tarwali, sword	Dur, far	Spagmai, moon
Dàl, shield	Paranna, white	Suri, sun
Golai, bullet	Luhi, red	Barsàt, rain
Dudh, milk	Zyad, yellow	Dhung, smoke
Kuchh, butter	Kangana, black	U'ryaz, cloud
Gadh, clarified butter	Sen, bedstead	Zabzalà, earthquake
Ghom, wheat	Bàl, hair	Ghwar kand, thunder
Dàdi, beard	Sudà, little	Tandr, thunderbolt
Zav, barley	Ghana, large	Padakahàr, lightning
Lon, salt	Plan, fat	Nukh, hoof
Go, bullock	Sum, thin	Kavza, hut
Dhen, cow	Kathan, short	Tekai, scabbard
Ghàs, grass	Driga, tall	Màluch, cotton
Strizy, wife	Tsabar, cloth	Pam, wool
Mhala, father	Piran, coat	U'zh guni, goat's hair
Mà, mother	Sathan, trousers	Zmarrai, tiger
Putur, son	Phagdai, turban	Gugh, deep
Kumàr, daughter	Sanà, dog	Kangana mirch, black
Spaz, sister	Bilolec, cat	pepper
Bhrà, brother	Màhai, fish	Sum, leek
Katàri, knife	Khar, donkey	Pyáz, onion
Kurkumand, saffron	Bizo, monkey	Udhast, hunger
Spanzi, thread	A'th, flour	Gushthàni, house
Biyàtai, scissors	Gul, flower	Tandrai, mouse
Katari, razor	Bàr, fruit	Hindwànà, water-melon
Shai, thing	Phallà, grain	Ragha, plain
Dhung, needle	Drig, long	Kàrga, crow
Mrikht, sweet	Plan, broad	Morgha, bird

Tre, salt	Ghasa, arrow	Khka, horn
Tri k ht, bitter	Ghurr, kamàn, bow	Phanai, shoes
Tattà, hot	Rast, true	Piratha, thirst
Shhal, cold	Drist, false	Osai, deer
Sawe, hare	Pakkà, crooked	Ku,ai, well
Burod, wolf	A'ma, raw	Ghar, mountain
Gidad, jackal	Rassi, rope	Bhana, plate
Yaya, bear	Lakai, tail	
1 ik	7 sath	13 tro
2 du	8 àkht	14 tsoudà
3 trà	9 nab	15 panzi
4 tsor	10 dah	16 khod
5 pànts	11 iko	17 sato
6 kho	12 bo	18 akhto
		19 kunnai
		20 bhyà
		30 bhyoudà
		40 du bhyà

A VOCABULARY OF THE LANGUAGE, SPOKEN IN THE HIGHLANDS
OF DEER.

Vocabulary.

Pand pishà, show the road	Chu ain pand, go this road
Puch de, give a kiss	Buchhàkot, I am hungry
Magà, don't	Dàt, full
Shilchà oth, I am thirsty	Paneth, money
Bàl, hair	Jàth, wool
Ghat ag, whence have you come?	Andeshki chon, I will go there
Andefhtàg, I came thence	Gomb, wheat
Jib, tongue	Shid, milk
Masht, throat	Gad, clarified butter
Shalit, will you sell?	Ma,il, buttermilk
Màyà, curds	Chond, writing
Chot, cheese	Chantu, alive
Bat, rice	A'n, bring
Mulland, dead	Jàl, light (imperative)
Pedàh, ill	Pisht, flour
Kichu, take away	Wàhe, water
Pachhà, cook (imperative)	I's, woman
Go il, bread	Po, drink
Mish, man	Chau, begone
Khà, eat	Uthi, get up
Shàyà, come	God, horse
Beh, sit	Gau, bull
Jolà, speak	Tikod, girl
Gà, cow	Mekide, give me
Angyur, finger	Rà,it, might
Mulkanth, buying	Chail, goat
Yu, barley	Birbur, tiger
Gujur, clothes	Migar, joy
Shirbal, trousers	Achhài, eye
Si, sew	Nistur, nose
Ghalim, enemy	Kan, ear
	Dand, tooth
	Màs, meat
	No,il; cap
	Shàh, put on (imperative)
	Yàr, friend
	Jàr, fight
	Màr, kill
	Tàran, forehead
	Dudh, lip
	Dà,ir, chin
	Khàshà, cheek
	Thoho, hand
	Jang, calf of leg
	Gabit, anus
	Jola, speech
	Pu, son
	Ghin, take
	Dus, day
	Rouns, musk deer
	Shirmukh, hyena
	Shish, head
	Khor, foot
	Erkas, breast
	U's, strike
	Ting, back

1 kay	6 sho	11 ikà	16 shohud
2 do	7 shat	12 biyâhà	17 satâha
3 shta	8 hasht	13 sheltâha	18 hastâhà
4 chor	9 nob	14 chohà	19 unbist
5 pàunch	10 dash	15 panchi	20 bis

A VOCABULARY OF THE LANGUAGE OF THE MOGHAL AIMAKS.

Introduction.

The Moghals are one of the four Aimaks; they inhabit the country of *Baghrân* and *Mai igân*, the former is subject to *Candahar*, the latter to *Herat*.

A story is told that one of the kings of *Persia* sent for a Moghal Aimak, to inquire the structure of his language, and was so disgusted with the discordancy of its sounds that he ordered the man to be killed.

While the executioners were preparing to strike off his head, the king, to give the culprit, a last chance, inquired the Moghali for "face." The man answered "nur" which in Persian signifies "light:" this lucky answer it is said saved the credit of the Moghal language and the head of its propounder or lecturer.

Vocabulary.

Odur, day	A'hin, iron	Surab, lead
Soni, night	Bizu, monkey	Brinj, brass
Nàrà, warmth	Chinà, wolf	Tilla, gold
Ghar, hand	Nokai, dog	Nukhrà, silver
Koun, boy	Buz, goat	Kul, food
Wokin, girl	Saghal, beard	Gesal, belly
Bàbà, father	Saghligh, sheep	Kabr, nose
Taruksan, brother	Ukarr, a bull	Nuddun, eye
Khwâr, sister	Winà, cow	Kelan, tongue
Ussun, water	Sughul, a calf	Kala, chin
Ghâr, fire	Bughdai, wheat	Undun, trousers
Ukpang, bread	Arpa, barley	Kilghâsun, wool
Shahar, city	Ghurul, flour	Naka, shoes
Deh, village	Chighân, rice	Girr, house
Darakht, tree	Anâr, pomegranate	Kongân, light
Morin, horse	Angur, grapes	Ulan, red
Morin, mare	Pyâz, onion	Kokà, green
Nakchir, deer	Sir, leek	Shira, yellow
Eljigân, ass	Zardak, carrot	Burghâja, cooked
Murgh, fowl	Dapsuny, salt	Ould, blind
Teman, camel	Tosun, clarified butter	Ukubà, dead
Wataga, bear	Khâgina, egg	Nira, name
Sunu, milk	Tarakh, curds	Yamal, saddle
Undà, butter-milk	Kagar, earth	Oulà, hill
Khisht, brick	Chaghân, white	Uchkodar, yesterday
Oda, above	Kàrà, black	Kuri, stone
Dunda, in	Mor, road	Kejà, when
I'ndar, here	Khâm, raw	Enakai, now

Javlà, before
Ghimsu, nail
Ekin, head
Chakin, ear
Nur, face
Shuddun, tooth
Kela, speech
Kujunn, neck
Gesu, hair
Malghai, cap
Khàtun, woman
Kor, breeches tie
Sàmàn, grass

Lang, lame
Ebat, pain
Chah, well
Kulba, plough
Ghajar, plain
Khirja, hut
Shewa, below
Ghadana, out
Tindar, there
Koinà, after
Khub, good
Watar, quick
Bad, bad

Hàn, yes
Yema, why
Be, I
Te, he
Inodar, to-day
Nuntar, sleep
Modun, wood
Khanà, where
Bas, enough
Ogai, no
La, not
Chi, thou
Ekada, many

1 nikkà
2 koyar
3 ghorban
4 dorban

5 tábun
6 jolàn
7 jurgban,
&c. &c.

Verbs.

I'ra, come
I'da, eat
Buz, rise
Barre, catch
Bi niwla, don't cry

A'p, take up
U'maz, put on
Orchi, go
Son, sit
Hug, heat

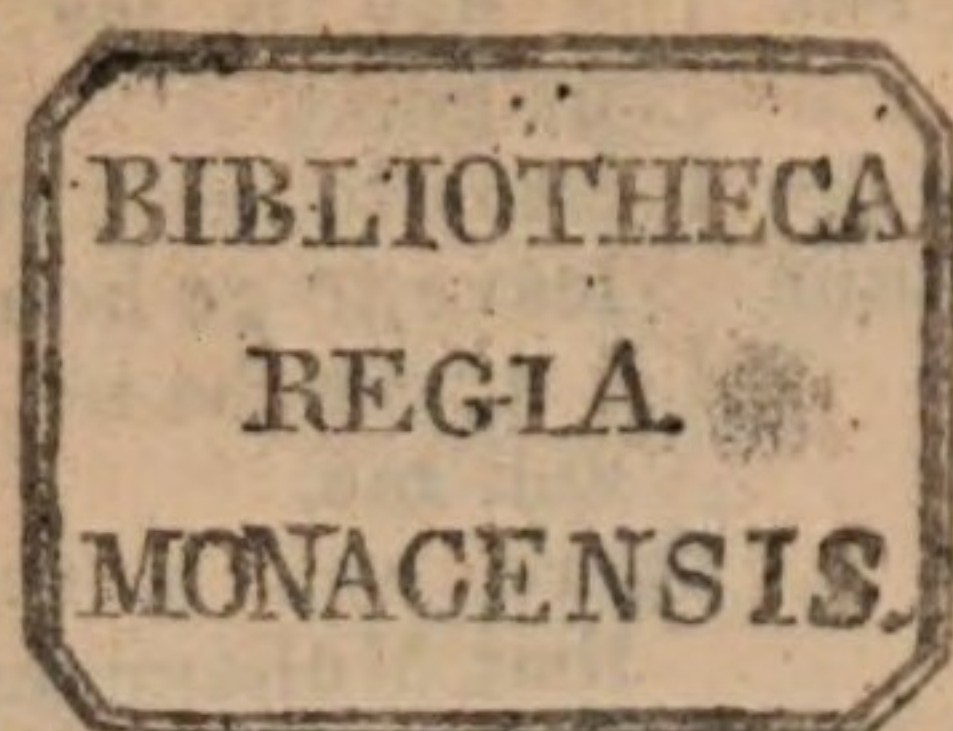
Hàlà, kill
Guilya, run
Tali, put
Unnu, mount

Sentences

Nàm chi yama bi
Kedu turuksan betar
Kaun indai ira
Bàzàr tu horchi sun hàcharà bi-
dandu
Malghai non yemagaja lon masu-
ninchi
Kanaur chi nantar
Gà buz
Ghar mence ebatunna
Umur tamkedu sàl be
Indasa ta Cabul kedur mor be
Ordà mანი koyàr rupe kocharpa
Katai mანი niraini Halim Jan be
Morini tani kimatni kedu be
Indasa tà farrah morni kiraini kedu
be
Bàbà tani amdun be
A'mdun ogai be ena ghorbàn sal beki
okujà
Turuksan mანი tani nantar
Chaghàn bulja saghal mani
Bidanasai yam gaji kashuda janta
Nazar tumi niran ki modr barish
ikina
Agarchi khlàs ugai bechi turuksan
raiki
Walka satàni gham into barina
Nikka odurton kedu mor orchi nanta
Morni yamal ke ki unusunna

What is your name?
How many brothers have you?
Come here, boy.
Go to the bazar and bring me some
milk.
Why don't you wear a new cap?
Where are you going?
Rise early.
My hand pains me.
How old are you?
How far is Cabul from this?
I have two rupees left.
Halim Jan is the name of my chief.
What is the price of your horse?
What is the hire of a horse from
this to Tarrah?
Is your father alive?
He is not alive, he died 3 years ago.
Do you know my brother?
Your beard has turned grey.
Why are you angry with me?
It looks as if it would rain to-day.
If you are employed, send your bro-
ther
How are you taxed in your country?
How far can you go a day?
Saddle the horse that I may take a ride.

Odur begà burja boz ki warchi ena	The day is far spent, rise and let us go.
Bida ira labda <i>khismat</i> tortani enaka	I came to wait on you, now give me
<i>rukhsat</i> kituni ki warchya girtuna	leave to go home.
Dundadu mani kudal beyagaga	Let there be no deceit between you and me.
U'ndui dundàniji àwàza bila ka	There was a report in the camp
Muhammad Shah ukujanna	that Muhammad Shah was dead.
Eljiganin mანი uchkàn soni kulaghai	Yesternight a thief stole an ass of
achichanna ; daisunni katkair yat-	mine by cutting his tether; the
trajanne nikka mehmàn bila teni	thief also stole an ass of a guest
eljiganin kulaghai achichanna	of mine.





Leech, R.

Epitome of the Grammars of the Brahuiky, Balochky & Panjabi Languages with
Vocabularies ...

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